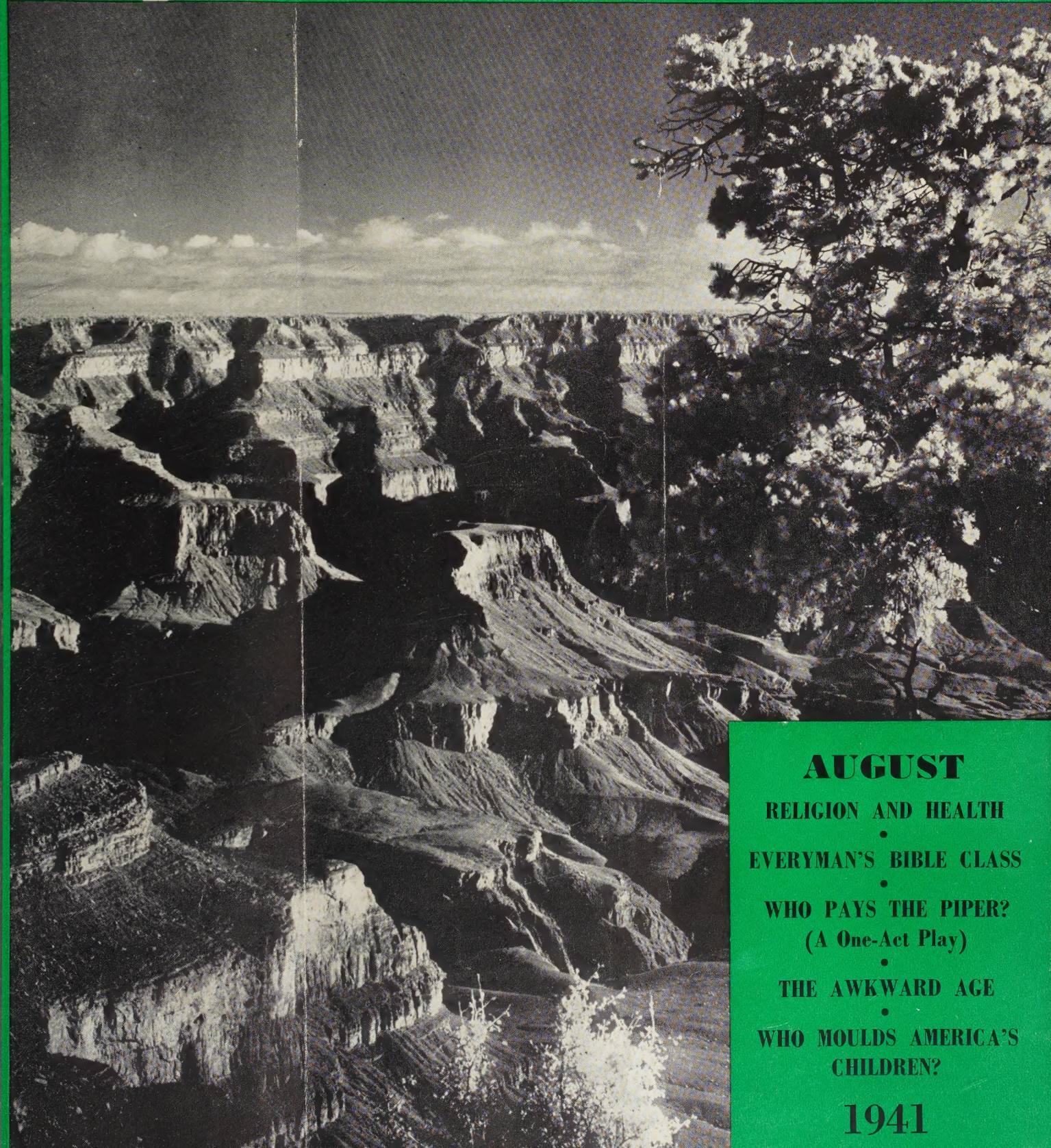


Baptist Leader



AUGUST

RELIGION AND HEALTH

EVERYMAN'S BIBLE CLASS

WHO PAYS THE PIPER?

(A One-Act Play)

THE AWKWARD AGE

WHO MOULDS AMERICA'S
CHILDREN?

1941



Abbott Book

Peter and the Serving-Maid

CARAVAGGIO was an Italian painter of the sixteenth century. He received his name from Caravaggio, his Lombardy birthplace. Early in his stormy career he expressed a distaste for all efforts at idealization in art, and he began to devote himself to reproducing nature with the utmost literalness. The result was a large number of paintings—portraits and dramatic scenes—which possess much of the naturalness and realism of modern candid photography. These qualities are prominent in his portrayal of the familiar incident in which the servant-maid charges Peter with being a follower of Jesus, and Peter, struck with fear, denies his Lord (Mark 14: 66-72).

By means of careful draughtsmanship, skillful delineation of character, and the deep shadows with contrasting highlights which are characteristic of his work, Caravaggio has succeeded in giving us a servant-maid who is unkempt, ill-mannered, excited, voluble, and abusive. An aged and shrinking Peter quails before her accusations. So relentlessly did Caravaggio expose the weakness of the saints that it is not surprising that his works, while popular, were not always acceptable to the religious authorities at Rome.

But we need ever to remember that there were two epochs in the life of Peter. If the first shows us an impulsive and unstable disciple, the second, with equal clarity, shows us a man of rock-like character. After the resurrection of his Lord, Peter became a foremost apostle. In the Sunday school lesson for August 17, we come upon a Peter who glories in his discipleship. He has lost all fear of persecution, and well knowing that it may cost him his life, he rejoices to bear witness for his Lord.

We hear him saying: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4: 12-13).

PAINTING BY MICHELANGELO AMERIGHI CARAVAGGIO (1569-1609)

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 5

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August, 1941

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This Month

■ **Dr. Julius Fischbach** ("Who Moulds America's Children?") says some things in his article that we have wanted to hear said for a long, long time. He is pastor of First Baptist Church, Lansing, Michigan.

■ **Religion and Health** is written by a young seminary graduate who went to Massachusetts General Hospital expecting to stay three months—and stayed five years, as chaplain. Now he is chaplain at Chicago's Presbyterian Hospital, and author of four books on religion and health, one of which (*The Art of Ministering to the Sick*) sold over ten thousand copies.

■ **Bonnie Bess Worline** has written a new type of Church-of-the-Month story in her "Where Steel Is King." Married now to the Rev. Irvill Courtner King, pastor of the Baptist church at Belleville, Kansas, she formerly worked on the staff of the Christian Center at Weirton. She is a newcomer to the LEADER, and—being a first-flight writer—a welcome one.

■ **God Bless America—With What?** by Harold L. Proppe, was crowded out of the July LEADER, where it really belonged as a companion article to "Religion under the Capitol Dome." It says much in a few words.

Next Month

■ We'd like to shout next month's offerings from the housetops: it promises to be the best LEADER ever. **Governor Stassen of Minnesota** has the lead article; he is a great national figure with a sharp pencil and something to say! Then there is an interview with **Toyohiko Kagawa**—one of very few interviews granted by that great Japanese Christian in this country. He comes from a nation close to war with the United States—and his exuberant faith and personality have almost made the United States forget it! It is a startling interview, dealing with American youth, religious education, the way out, etc., etc. Don't miss it!

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■ Northern Baptist state conventions have invested their annual meetings with fresh interest this year by observing World Service Days. Most of the conventions meet for three days, so they designated one of these World Service Day. The Council on Finance and Promotion has co-operated in preparing a special program for this day, with afternoon and evening sessions and dinners for laymen, young people, and women. Speakers who represent all the principal activities of the denomination make up teams, one of which will be sent to each convention. Team members who will address young people include Rev. Edwin A. Bell, Dr. Newton C. Fetter, Rev. Paul H. Conrad, Dr. Luther Wesley Smith, and Dr. J. A. Cooper.

■ The recent call of *Fortune*, the mag-nates' magazine, for a new spiritual strength in America and a new spiritual leadership on the part of the churches is not the first call that periodical has made—it is the second. And on sober second thought, it is two too many.

Why the churches should be blamed for all this and criticized for their lack of spiritual direction is more than some churchmen can figure out. For clergymen and churches have called ceaselessly for exactly this spiritual reality for year on year; as a matter of fact, those who might have profited most by listening were over-busy in the very business world that supports *Fortune*. It is too much like a sinner who never went to church pointing to the church and saying, "You made me what I am . . . !"

■ Some church quarters have expressed alarm over discrimination in national defense industries; Negro workers and workers of other minority groups are being excluded. The Federal Council has issued a plea to the churches to fight this "reflection of the caste and other prejudices" which bring "disunity among our people."

The Council calls it "a supreme test of our democracy and our Christian ideals." That's a mild way of putting it. The Christian shudders at the thought of sending American youth to die in the defense of democracy; the prospect of denying that democracy at home before youth even reach the battle line is no whit more attractive.

■ Ohio Baptists report a second state-wide conference of Young Adults at Granville, on July 20. The first conference of this group was held last September and resulted in some genuine interest on the part of the 215 Young Adults who attended. This July 20 meeting at Granville came about on the opening day of the State Summer Assembly and because of the nature of the planning for

the meetings some real progress was made toward a state organization for the adult group. Discussions centered around such subjects as "Religious Resources for Life Today," "Effective Methods for Young Adult Fellowships," "Creating a Christian Home," "The Use of the Bible for Enriching Life," and "Experiences in Witnessing for Christ."

■ The Lutherans (Evangelical Lutheran Augustana Synod of North America) suggest that all national temperance bodies and activities be consolidated into a new "superorganization," more effectively to promote temperance education, to foster public sentiment, and secure sane temperance legislation.

The idea has its points. One thing that beat the temperance forces in the late war on liquor was lack of funds; we fought in a hundred scattered camps against the centralized finance of one of the country's richest industries. We lost. We need not lose next time if we have one solid front.

■ Secretary of War Stimson, speaking out against those two bills (dead and forgotten, now) which would have set up prohibition areas in the vicinity of army and navy centers, put it in pretty strong language: ". . . the War Department is convinced that temperance cannot be attained by prohibition applied to its personnel any more than it can be attained by prohibition applied to the nation at large. Experience has proven that the present policy is the most effective way to insure temperance."

With all due respect to the Secretary, we doubt it. We can't help reminding him that France used the "present policy" now in force here (plenty to drink for the army and the navy) and look what's happened to France! (More than one authority is blaming her collapse on her wine-bibbing.)

■ The state of New Jersey woke up one morning a few weeks back and found that henceforth the State would pay for public transportation of all parochial school children to and from school, by tax-supported bus. There was some little writhing, weeping, wailing and gnashing, but it seems forgotten now.

As a matter of fact, parochial bus rides in Jersey came about because those who saw the peril in it forgot it before it became law. Three times this bill was killed in legislative committee; then, swiftly, it was hurried through before its opponents knew what was going on.

Those who oppose the move on the old ground of separation-of-church-and-state fear it as an entering wedge for more comprehensive legislation. Freedom that is not constantly defended by alert citizens is too often lost.

OF INTEREST TO BAPTISTS

■ The war has brought about practically all the urgent needs that Northern Baptists are trying to meet by raising the World Emergency Fund of \$600,000. Certain Baptist schools—thanks to the draft, which has drastically reduced the number of students—may be forced to close unless . . . ! An item of \$40,000 for aged missionaries and ministers is necessary because the falling rate of return on invested funds of The Ministers and Missionaries Benefit Board has made it impossible to maintain the grants-in-aid to those unable to take advantage of the Baptist Pension system. And the item for Baptist war relief (\$160,000), the contribution for pastoral aid to service men (\$100,000), and aid to missions orphaned in war areas (\$100,000), are all clearly war emergencies.

The denomination hopes to complete the Emergency Fund before the end of the year, and to reach a climax on December 7—Sunday of Sacrifice.

Send your gifts direct to the Baptist World Emergency Fund, 152 Madison Avenue, New York, N. Y., or to your state office for the Council on Finance and Promotion. With the rest of the world offering the last full measure of devotion, we can at least sacrifice a generous portion of our goods for their relief.

■ Much in the news these days is a man trying to get out of it: former Chief Justice Charles Evans Hughes. His retirement as Chief Justice filled the front pages of the nation's press with a recounting of the facts of one of the most brilliant careers in our history. The special radio program arranged in his honor by the National Conference of Christians and Jews, on the eve of his retirement, was a tribute to a Baptist with vast sympathies and broad horizons whom the nation delights to honor.

He walked the halls of politics in a day of evil shadow and corruption and abuse, and he brings his 'scutcheon through as clean as the clouds. He is a Baptist of whom the denomination is justly proud.

■ Detroit's pastors seem resolved that their pulpits shall not become either recruiting-stations for war or agencies for national defense propaganda. The 106th Methodist Conference of Michigan recently took a decided stand against it; several pastors in other denominations have followed suit.

Says Dr. Hillyer H. Straton, pastor of the First Baptist Church of Detroit: "I am a violent non-pacifist, possibly an interventionist, but I wonder if the church had better not stick to its last. I do think that the Church of Jesus Christ should not be used to sell bonds, collect aluminum, or recruit recruits."

■ Rev. Francis W. Trimmer succeeds Kenneth L. Cober as Director of Christian Education for the New York State Convention. Dr. Kenneth L. Cober was called to the pastorate of the Lafayette Avenue Baptist Church of Buffalo.

Mr. Trimmer holds degrees from several schools: A.B., from Roanoke College, Virginia; B.D., from Colgate-Rochester Divinity School, and M.A., from Cornell University, New York. His specialty is in the field of family counseling and the home. We hope that Mr. Trimmer will have as much success in his new field as he did in the six-year pastorate that he has just concluded at Groton, New York.

■ The U. S. War Department has contracted for 555 electric organs to be installed in the entire list of regional chapels now being built in the various army camps throughout the country.

■ Some Christians have raised the question as to whether, in wartime, they should not divert all their money to charities instead of contributing to the mission funds, as formerly. Here is the reply of Lord Halifax, now British Ambassador to the United States: "I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel toward the special needs and charities that press upon us in wartime should lead them to desert this *permanent and universal Christian obligation*."

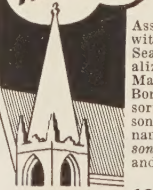
■ In spite of war scares and ship sinkings, Mr. and Mrs. B. W. Armstrong plan to return to their mission field in Africa some time this fall. Their many personal friends believe that an automobile will aid their work and increase their effectiveness, so it is hoped that when their sailing date arrives, a car will be at the ship ready to go with them. The cost of the automobile delivered to the pier in New York will be about \$1,000. To this must be added the cost of freight and insurance. Rev. Grant F. Anderson, pastor of the First Baptist Church, Cedar Rapids, Iowa, will be glad to hear from any who care to contribute to this gift for the Armstrongs.

■ The churches must be changed by members of my generation and by yours. They must be given new form, a new program, a new message, a new way of doing things.—JAMES GORDON GILKEY, at *Brown University*.

■ The world's first peace society was formed in 1815, which indicates that the first 125 years have been the toughest.

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to it..."—says
JOSEPH FORT NEWTON**

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TOPIC for October-December Contains an Abundance of Thought-Provoking Material

WHAT do we mean when we say a person is spiritual? Can spiritual life be lived here and now, or must we wait till after death?

DOES it make any difference what vocation a Christian chooses? How should he go about choosing it? How do Christ's teachings apply to this problem?

How do we happen to have so many different denominations? Are denominations an indication of progress or of degeneration in Christianity?

WHAT is the meaning of Peter's vision on the housetop for young people in the world of today? Can a Christian justify race prejudice?

Can you answer these four questions? What would your Young People say about them? Order TOPIC and find out!

Many Other Good Subjects in

TOPIC

The Quarterly for Young People's Meetings

Published by

**THE AMERICAN BAPTIST
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1701-1703 Chestnut St., Philadelphia

■ Baptist young people, please take note! The Baptist Youth Fellowship has become a reality by vote of the Convention at the Wichita meetings. The details of this new organization, which came about at the request of Baptist youth and was formulated by the thinking of Baptist youth, can be found by studying the appendix to the Report of the Council on Christian Education. Here is the Statement of Purpose:

"The inclusive and continuing purpose of the Baptist Youth Fellowship is to emphasize the necessity of personal acceptance of Jesus Christ as Saviour; to build Christ-centered lives; to encourage enlightened Bible study, intimate prayer life, and an active program of individual evangelistic and missionary effort; to promote world understanding, Christian study and adjustment of political, social, and economic issues, and ultimate evangelization of the world; and to foster intelligent interest and active participation in world-wide missionary outreach."

■ The Chicago Baptist Interracial Fellowship is enjoying a schedule of interesting and enriching programs this year. Each meeting brings together peoples of many races. Each discussion concerns some racial misunderstanding. Each activity tends to bring together as brothers young people of all colors. The Trail Blazers of the Chicago Fellowship are working hard to secure a cross-section representation of all Chicago Baptist Youth groups, for they are convinced that only by a common understanding and friendship can racial and class barriers be torn down and the Christian spirit prevail.

■ Those who oppose weekday "released-time" religious education in the schools of New York have been saying that it produces more furor than fruit. The other day we heard from the opposition. Says the Council of Churches in Buffalo: "Instead of a division as some feared, the result to date has been increasing acquaintance and mutual respect among the leaders of the Jewish, Protestant, and Catholic faiths. Released time has served to unify the religious forces of the city as never before."

■ The hope of the world is in the existence of something which gunfire cannot disperse, or destroy, which tanks cannot crush, which bombs cannot blast into rubble—and that is the splendor of the human spirit.—HON. E. J. MILLINGTON.

■ Of the 35,000 persons killed in traffic accidents last year, 24,000 met death through some reckless or illegal action on the part of a driver.

CONGRATULATIONS TO

The Hon. Marvin L. Kline, lately elected Mayor of Minneapolis, and long-time Baptist layman in his city, and member of Temple Baptist Church. Such popularity must be deserved: this is a distinctly Lutheran state.

The church school of **First Church, McPherson, Kansas**, for its brilliant success in the first year of Baptist Church School Advance. Average attendance increased from 263 to 306; 70 new members have been added, and giving to missions, current expense, and building fund is "miles over the top."

The Addison Street Baptist Church, Chicago, on its 75th Anniversary. A five-day celebration commemorated the event in a manner entirely fitting to such a Diamond Jubilee. Founded as the First Swedish Baptist Church of Chicago in 1866, the congregation has since then moved twice, for there has been a steady progress throughout their history.

The First Baptist Temple, Youngstown, Ohio, (Rev. F. B. McAllister, pastor) for the result of their financial canvass that will clean up the indebtedness on their church property. The indebtedness was \$75,000 but the canvass succeeded in raising \$90,000. Accordingly, the church will employ a religious director.

The Narberth (Pa.) Baptist Church, Rev. Robert E. Keighton, pastor, on the celebration of its 50th Anniversary. This is the anniversary of the founding of the mission that later was organized into the present church. The church founding will be celebrated in November, 1943.

The Washington (Iowa) Baptist Church on its 100th Anniversary this coming October. Sunday, October 5, will be homecoming day—a time when as many former members as possible are invited to return and share in the celebration. Although Rev. Alfred Trenerry has been pastor of the church for less than six months the congregation is already noticing the results of his earnest and helpful leadership.

The Second Church of Germantown, (Pa.) on the coming celebration of its 75th Anniversary. Rev. V. Carney Hargroves, pastor, and the large congregation are making elaborate plans for a jubilee with a fitting program.

The Logan Valley Church at Bellwood, Pa., on its 105 years of continuous service. The past year is reported as one of the most prosperous in its history. Congratulations also to **Rev. H. G. Dooley**, pastor, on his seventeen years with this one congregation.

ROCKS and ROSES Out of Our Mailbag

■ I am urged by the Spirit to write you these few words of encouragement. I read nearly all of the Sunday school quarterlies of the different denominations and I must say that, while many of them are good, your BAPTIST LEADER gives me the clearest and most spiritual interpretations of the Scriptures; in fact, shows a more graphic, realistic Christ than any or all of them . . . God bless every one of you . . .

J. T. Brown, Editor-in-chief
Sunday School Publishing Board
Nashville, Tennessee

■ . . . I refer generally to the contents of the publication, BAPTIST LEADER, and specifically to the excellent . . . Sunday school lessons by Rev. Howard K. Williams . . . My hope is that he may be spared many years in which to enrich the pages of BAPTIST LEADER.

Henry W. Widen
Pastor, First Baptist Church
Glasgow, Montana

■ Your paper is in line with the great things of our denomination. It is a magazine that I am sure is going to find favor among our people.

R. G. Schell
Executive Secretary,
Illinois Baptist Convention
Springfield, Illinois

(No—we're not writing a "Please-slap-our-back" column: we just aren't receiving any rocks in our mail. Please—throw some!)

■ I heartily endorse Rev. Earl S. Hale's letter . . . against having a movie page for BAPTIST LEADER. The movies are filled with petting, shameful lack of dress, smoking, etc.; they make vice and drinking attractive.

If you say your object is to help young people see only the so-called good movies, my answer is that the whole life back of the industry is one of extravagance, extreme worldliness . . .

M. G. Dickinson
Pastor, First Baptist Church
Elizabeth, Pennsylvania

■ . . . Let me add that we find a great deal of value in BAPTIST LEADER and feel that it is the most helpful magazine that comes to our desk.

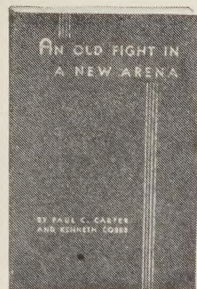
H. G. Wright
Pastor, First Baptist Church
Sheboygan Falls, Wisconsin

■ . . . the best magazine available for church and church school workers today: "BAPTIST LEADER!"

Julius Fischbach
Pastor, First Baptist Church
Lansing, Michigan

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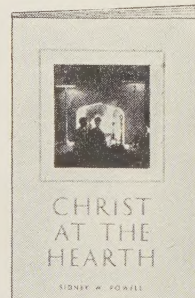
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By Kenneth L. Cober and Paul C. Carter

A handbook of temperance information and methods, written from a distinctly religious viewpoint. It appeals to common sense more than to the emotions. Ideal for study classes and sermon material.

Christ at the Hearth
By Sidney W. Powell

A frank discussion of modern philosophies in so far as they affect the home and its opportunities for religious development. A critic says: "An inspiring study-book for those interested in bringing Christ to the hearth of many more homes."



Stiff Paper 60¢

The Minister's Communion Service Book

By Robert E. Keighton

Many ministers have come to the realization that the all-important Communion Service, today, is often perfunctory, even haphazard, and have asked how it can be revitalized. Pastor Keighton has given us a constructive, practical book.

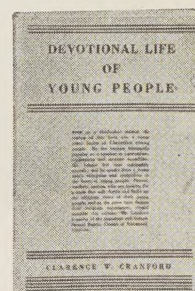


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Devotional Life of Young People

By Clarence W. Cranford

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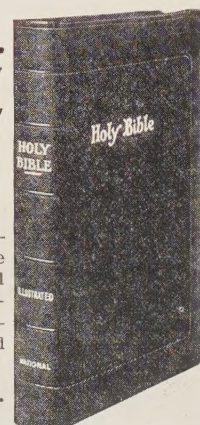
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41,000,000 boys and girls—what kind of men and women will they be?

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Who Moulds AMERICA'S

THERE are forty-one million boys and girls in America. They are of every possible social, racial, economic, and religious classification. Four million of them are Negroes and eight million were either born abroad or have foreign-born parents. All of them are human, all of

them deserve a chance to live their lives on the highest possible levels and all of them are being moulded right now into the good or bad Americans who will run the country when we older ones are gone.

Who moulds them? Ask the parents of young America and they say, "Why, we do!" But do they? Someone has described the modern home as a parking station by night and a filling station by day. Parents mould, yes—in fierce competition with the most highly organized character-moulding institutions, good, bad, and indifferent, that the commercialized American mind can create.

There are movies, for instance.

MOVIES

"Not in the Business of Moral Reform"

It is estimated that twenty-eight million of these children go to the movies every week. They prefer to go on Saturday, Sunday, and Friday, in the order named. It is also discovered that 85 per cent of them insist upon attending the evening show.

The picture they see, in all probab-

ity, was intended for adults rather than for children, and there is a ten-to-one chance that it will be harmful in its influence rather than helpful. Good or bad, it will affect their sleep, it will affect their nerves, it will affect their thoughts, and too many movies will harmfully affect their work at school. Of 133 movie features studied in 1934, 26 plots were built on illicit love; 25 on seduction; 25 characters were prostitutes; 32 murders were committed, and 5 were suicides; a grand total of 81 major crimes were depicted!

Motion pictures are not all bad. Some of them are even better than some sermons, but everyone will admit that the movie industry today is not in the business of moral reform. Two facts cannot be refuted: Movies are made to produce revenue, and their general effect on children is unwholesome. Said the Superintendent of the New York schools: "There is little doubt in my mind that much of the good that the schools are doing, especially in the field of character training and the development of right social attitudes, is being undermined and



thwarted by sub-standard motion pictures."

Children are imitators, and the most common imitations observed from the inspiration of the movies are love techniques and crime. As one girl of fourteen put it: "The movies are a liberal education in love-making. I think they fill a real need here!" It is common routine to discover that juvenile delinquents learn their techniques of house-breaking, safe-cracking, and gangster life from the films. So powerful is this influence that it touches the lives of smaller children in the neighborhood who have never been to a movie but who catch its contagion from the re-enacted scenes in the back yard. A minister's son celebrated his third birthday on choir-practice night; each member of the choir brought him a gift. Brightest and most enticing of all were a pistol and a cartridge-belt. He knew exactly what to do with them. He went around pointing the gun at his friends, saying in guttural tones: "Tick 'em up!"

COMICS

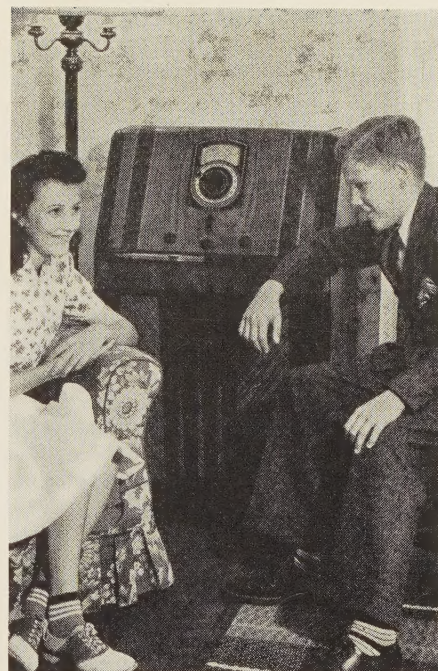
"A Slaughter of the Innocents"

Second only in interest to the movies, according to questionnaires circulated among children, are the pulp-paper comics. It is estimated that between twelve and fifteen million of these sensational

magazines are bought by American children each month. This is no count of the magazines each child reads, however, for most children exchange their copies. Each is perused by many children in the neighborhood. When our own boy was ill, thoughtful neighbor boys brought him a stack that numbered over seventy.

These are not the innocent comic strips of the newspapers but are rather a quite new development. Superman heroics, hooded "justice," mayhem, murder—all depicted with double-barreled, breath-taking, hair-raising action—these comprise the comic menu. Sterling North, literary editor of the *Chicago Daily News* says in their disfavor: "The old dime novels in which an occasional redskin bit the dust were classic literature compared to this sadistic drivel and graphic insanity. . . . They constitute a cultural slaughter of the innocents."

As an antidote to the influence of such comics, Parent's Institute, Inc., publishers of *Parents' Magazine*, are publishing "True Comics" in which they depict the exciting but true life stories of such men and women as Winston Churchill, Lowell Thomas, William S. Knudsen, Luther Burbank, and Florence Nightingale. These are proving so popular that with only the second issue now on the stands, the publishers have changed their original plan and will publish monthly instead of bi-monthly.



Harold M. Lambert

RADIO

"More Constructive than the Movie"

If the movie is over and the boy is home, he listens to the radio as he reads his comic pulp. This is possible, for sonny, not being handicapped with a single-track brain like his dad, can do several things simultaneously. He builds airplanes, studies his homework, eats his supper, or just tinkers around. One mother complained that she was forced to install a radio in the bathroom so that her children would not miss an exciting radio serial episode during a bath.

An interesting fact discovered about child-listening is that the time of the program rather than the subject determines whether or not there will be a child audience. "It is well known in radio circles," says one authority, "that some of the best children's programs are among those that are uncommercial or sustaining. Unfortunately, however, children follow these programs less than they do the others. The reason is twofold. First, the hours are not so convenient as those of the commercial programs and, secondly, these programs are not so well advertised." Programs obviously intended for very young children are considered "baby stuff" and "silly" and are quickly dialed off.

Taken as a whole, the radio exerts a more constructive influence upon children than does the movie. But exciting drama, thriller tales, and swing music are still altogether too plentiful. Imitation holds here as in the movies. Mispronunciations, nonsensical expressions, queer sounds, and peculiar intonations have a strange fascination for our boys and girls.

Teachers and parents could find a great educational ally in the radio if

CHILDREN?

By JULIUS FISCHBACH

This article was once a speech; it aroused long applause at the Northern Baptist Convention. That applause means little unless the conditions described draw action on the part of our church people

R. Alfred Hassler



they would take time to study schedules and subjects and suggest cultural and wholesome programs for the children.

EVALUATION

"A Question of Motives and Ideals"

As we have considered all this, we have rather intimated that the present influence of all movies, comics, and radio is bad. But this is not due to the instrument of production. There never was a bad movie camera or a bad printing press or a mean microphone. The use of the instrument determines its good or bad influence.

Our children habitually ask us catch questions. They know the answers. Recently I was asked, "What is the most dangerous thing about an automobile?" Do you know? It is the driver. Automobiles kill more people than do armies, but that is not the fault of the automobile. It is the recklessness of the driver and this in turn is too often due to the fact that he has been drinking. Automobiles can bring children to school, take them to May festivals, transport the band to music contests, and carry the pupils on a sight-seeing trip. They can be a blessing to the children. So can the movies, the printing press that prints the comics, and the radio. It is a question of motives and ideals. All of these almost miraculous instruments can be a blessing to the community. They will reach this goal only when the church, the home, and the school combine to determine that they shall.

SCHOOL

"The Church Must Match It in Concern"

With the single exception of the home, the most important influence in the life of the child is the public school. Its definite task is child-training.

The growth of the school is one of the great romances of our history. Some of the best minds of our country have

planned its course, and untold consecration has gone into its leadership program. Its work on the whole is efficient, effective, and skillful. The one great omission in our educational system is our failure to educate the child in religion. More than half of the children of America have no contact with either the church or the church school. It is estimated that twenty-seven million receive no religious training whatever.

Our closely guarded doctrine of separation of church and state has kept religious instruction out of the schools. Our church schools have two great handicaps. They have failed to enlist the children of the community in numbers comparable with the school enrollment. They have been forced, through the necessity of depending upon volunteer teachers, to offer their courses on a lower teaching level. Herein lie two of the most serious problems confronting the church today.

Walter Lippmann, speaking last December at the annual meeting of the American Association for the Advancement of Science, made a thoughtful and challenging indictment of modern education. His contention was that modern education has departed from its original background of culture which is the background of our interpretation of democracy. Relative to our religious traditions, he says: "By separating education from the classical religious tradition, the school cannot train the pupil to look upon himself as an inviolable person because he is made in the image of God. The school cannot look upon society as a brotherhood arising out of a conviction that men are made in a common image. The teacher has no subject matter that even pretends to deal with the elementary and universal issues of human destiny. The graduate of the modern school knows only by accident and by hearsay whatever wisdom mankind has come to in regard to the nature of man

and his destiny. . . . The school must sink, therefore, into being a mere training ground for personal careers."

The time has come when the problem of adequate religious instruction for all the community's children must be faced and solved, not alone in the interest of democracy but primarily in acceptance of our responsibility as Christians.

For more than twenty-five years experiments have been in progress throughout the country. A study recently made by the U. S. Office of Education shows that at present 488 school systems in thirty-eight states are now releasing pupils for week-day classes in religious education. This current year has seen many new experiments started—notably in New York, Pittsburgh, and Chicago. The White House Conference recommended the appointment of a commission to give the problem careful study.

When the leaders of the church match in concern and co-operation the leaders of secular education, we shall see a satisfactory solution of this tremendously important issue.

ECONOMIC INSECURITY

"Seven Million Children on Relief"

There are two other situations that tragically affect child life: these are economic insecurity and home instability.

There are seven million children today in families on relief. No one knows how many million are in families as greatly in need but too proud to apply for help. Two-thirds of our city children are in families where the income is below the basic salary of \$1,260.00 for a family of four. The condition of farm children is worse. Lower-income families have the greater number of children. Statistics show an average of \$221 per person for families of seven, while families of only two average \$774 per person per year. Sharecroppers in the South average only \$73 per person per year and some drop as low as \$38. A migrant father said to a welfare worker: "What we need is a nice little war. . . . As far as I am concerned, I'd rather go to war if I knew my kids were eating than to be up against what I have to face now. . . . Going to war would be a lot easier than seeing your kids hungry and not being able to do anything."

The earmarks of inadequate wages are poor housing, insanitary conditions, bad environment, and crowded living. These result in disease, accidents (where children play on the streets), immorality, and delinquency.

CHILD LABOR

"Lamentable but Not Hopeless"

At least half a million American children are forced to work for a living. The most serious conditions are among the migrants, where children start picking berries as early as four or five years of age. In this enlightened land of ours,
(Please turn to page 14)

Harold M. Lambert





who was called in consultation said to her, "We must operate at once." He ordered her prepared for the operation. The next morning, after the nurse had reported a normal temperature for her, her own physician came into the room and took her temperature. He asked, "What did you do to keep yourself so calm last night?" The patient replied, "I prayed." The doctor shook his head wonderingly and walked out of the room. Ten days later she was sent home, minus her appendix, but plus a great deal of poise and quietness.

Not long ago, I was called into a patient's room. This woman said, "I guess we all need to see the chaplain." But only three days before, I had gone to see a man I had previously called upon. This man knew he was dying and had arranged that his body should be kept seventy-two hours before being

RELIGION *and* HEALTH

By RUSSELL L. DICKS

A preacher-author
who knows his hospitals
speaks out
of his experience



Harold M. Lambert

IT is difficult to say at just what point religion and health come together.

There are some who claim that ill-health indicates a lack of religion; others say religion has nothing whatsoever to do with health, and that when you become concerned about your body you are well upon your way to losing your soul. For my part, when I am faced with such extreme points of view, I ask, "What do you mean by religion and what do you mean by health?" In response to that simple question I am faced with a confusion of answers, from the religionists on one hand and the practitioners of medical science on the other.

A year ago a young woman was dismissed from our hospital following an operation for cancer, a long and difficult operation which involves a large element of shock to the body and the

nervous system. Some three weeks after the operation she was on her way home. Now, a year later, she is happy and busy, and there is no sign of a recurrence of the disease. Last week the nurse who took care of her while she was in the hospital said to me, "She willed herself well. There was never a moment's doubt in her mind." I replied, "She started with a large order of what it takes to get well before she ever became sick." If you had asked either of us what we meant, we would not have been able to give you a satisfactory answer.

Again, I recall a young woman who had been told by her physician that she could not take an anesthetic without dying, due to the disease she had. Two weeks later, the evening before she was to be dismissed from the hospital, she developed acute appendicitis. The surgeon

autopsied. As I walked in he took one look at me and then turned to work upon a leather belt he was making; all the time I was there he had nothing to say. Obviously, he would disagree with the woman who felt that everyone needs the clergyman because of what the clergyman represents. Later this man died as he had lived, independent and alone, but he died quietly and seemingly without remorse. What these patients had learned in earlier life proved their character at a critical time.

Just when do religion and health touch, and what does the one have that others need and can draw upon? At present we cannot answer that question fully, because we do not know enough about the influence of emotions upon the functioning of the human body, about the influence of the body upon the mind. What is "the will to get well or the will to die"? What does it mean "to give up"? There are many questions in this field which cannot be answered, but at the same time there is much that is known. It is upon the known that we should concentrate our attention, and it is the known that should be of most interest to pastors, Sunday school teachers, and Christian workers in general.

As chaplain in a general hospital where I come in contact with persons of many different religious backgrounds and where I see them under various de-

(Please turn to page 14)



Ellis O. Hinsey

IT was an Intermediate girl who exclaimed, "It's awful; you are neither grass nor hay, at our age." She was right. That very word, "Intermediate," is expressive of the fact that there is an age when one is there. You then are no longer a child and are not yet an adult. Adult personality is just beginning to stir within you. You are

"Standing with reluctant feet

Where the brook and river meet."

This is the Awkward Age; this is the Intermediate "problem child." It is the thirteen-year-old who tries to walk gracefully across the room and trips on the rug. She reaches for a glass of water and spills it. Mother's best vase gets broken. Why are they so awkward? Is it just "plain heedlessness"? Does anyone think they desire to be clumsy?

Rapid physical growth is the answer. When I was thirteen I grew eight inches in one year. My coat sleeve showed too much wrist. My trousers showed too much sock. My sister referred to my

shrinking coat as my "pea jacket." You have to learn to handle those big feet and longer arms. Lack of organization of brain, nerve, and muscle makes us awkward.

There really is such a thing as growing pains. Irregular growth of bones and muscles causes growing pains. The heart grows as much from twelve to fifteen as in seven years before. Arteries are relatively small; the heart is a large pump and the arteries are small pipes! Lungs double from age ten to sixteen. At the end of early adolescence the brain is full weight — after this, the size of your hat will never be larger. The voice drops an octave for the simple reason that the vocal cords become longer. The hidden glands come to life. Life currents become stronger. One has to get adjusted to all this.

Now a boy or a girl does not quite understand. Self-consciousness is body-consciousness. Say to any grown person, "Please close the door," and he will do it normally. But if you say: "Now

we all are going to watch Mr. Black close the door; notice how he walks and how his clothes look on him; see whether or not his hair is combed"—he will fumble such a simple task as closing that door. A fourteen-year-old girl feels that everybody is watching her. Anyone is awkward when one is self-conscious.

This makes for instability. The Junior High age is a time of paradox, of "storm and stress," of ups and downs. John is first childish, then grownup. One minute he is timid, the next he is foolhardy. He is bashful, then forward; cheerful, then melancholy; trustful, then rebellious; affectionate, then cold. One hour

The

he is so full of energy that he could "whip his weight in wildcats" and the next he can scarcely drag himself down cellar to fill the coal bucket. And this is really true! "That which is worthy of respect appears and disappears as shyly as a trout."

I think it is Prof. James P. Berkeley who tells of a naturalist who was lecturing on silkworms. When he said the worm could eat six times its weight, an elderly lady who was hard of hearing nudged her neighbor and asked, "Whose boy did he say that was?" Someone has called a boy of this age "an appetite with a skin drawn over it." Boys or girls, they are always hungry. But the real point is that they are hungry for more than food. They have a keen *sense* hunger. They want their sweets good and sweet and their sours good and sour. They want their noises loud and their colors bright. They need to feel, and hear, and see, and smell, and taste, that they may make a reorganization of nerve, and muscle, and brain. They need experience and practice.

Does all this mean anything for our Intermediate Department program? These are admittedly difficult years. These are critical years. These Junior High boys and girls (or shall we call them young people?) make an integral part of our church family. Most churches have good Junior Departments. Most churches have good young people's departments. In spite of the fact that we are losing more from the Intermediate group than from any other, this age level is a sort of "nobody's child." If we appeal to them on the basis of their needs and possibilities, they will respond eagerly. We have studied all the information we could get about Junior High boys and girls, and from this more or less bookish material we are trying to develop and adapt a pro-

gram. The progress is encouraging, but there is still plenty of open road ahead.

With physical changes dominant, making them awkward and self-conscious, Intermediates tend to gather into clubs, gangs, and organizations where they can try themselves out. They need to experience small successes on their own age level, where everyone is "in the same boat," where they will not be laughed at by older people. Early adolescence has new social possibilities. There is this vague desire to enter and belong to the adult world. The pupils have this social interest, but as yet no social skill through experience.

Awkward Age

By LEONARD CAMPBELL

In our church school we decided that this called for a separate department for Intermediates. Previously, our group had been lumped with the High School age, and it tagged along, playing second fiddle, just waiting to get older. The only room available had been closed and could not be used because there was no fire escape. Somehow we got that fire escape. Pupil participation became a reality. The different classes take turns planning with their teacher and conducting the worship service. Yes, sometimes they giggle, and stumble over pronunciation; yes, and stumble over the flowers in the rug, but meanwhile they are learning, and much that they do is real worship.

The program must have variety, intensity, color, novelty. We must not ask for too sustained an effort. Hymns and prayers will lack the deeper emotional levels of a later period. We use Keystone graded materials, supplemented with pictures, stories, missionary information, and activities based on some specific country, such as Alaska. Big muscles cannot do intricate map work, but our boys made and use with unmistakable satisfaction electric maps with bulbs of flash-light size to indicate each city.

Games must be big-muscle games, rough-and-tumble games that we probably dislike. Weekday activities consist mostly of hikes, hay rides, skating in season, ballgames, and trips. We are in a thickly settled neighborhood, but the fire chief lets us roast hot dogs in the back yard of the church if we use only charcoal for fuel. We dug a trench about eight inches wide and six inches deep and lined it with old brick. We go in strong for indoor games. The most popular is one in which we place two rows of chairs with the fronts together. The "ones" stand back of one row and

the "twos" back of the other, always keeping one hand on the back of a chair. A small rubber balloon is tossed up between the rows. It is hit with the free hand, and if it touches the floor on your side it counts a point against your side. They love it!

Independence begins to be evident. "The ego is finding a new center." An important change from outer authority to inner self-direction is taking place. Betty wants to make her own choices. John wants people to realize that he has a mind of his own. That is why they begin to feel the restraints of home. My brother at this age, rebelling against or-

Some church school teachers
lose patience with the
Intermediate "problem child."
Others, like the author,
love them!

ders from mother, announced that he was leaving home for good. That evening about dark he was up in the apple tree in our back yard wondering how he could get back into the family circle without "losing face." I quit school and got a job at the Florence Bottling Works washing soda bottles at \$1.50 a week. I thought my parents were tyrants because they made me go back to school. This age-group wants to quit Sunday church school for the same reason.

Ralph Ostergren tells of a tired mother riding a day coach with her two small sons. She wanted to read her magazine. For his two hundred and thirtieth question the six-year-old asked, "What was the name of that station we just passed?" Mother answered, "I don't know and I don't care; now stop bothering me." After a while the boy said, "Mother, you had better care what that last station was; little Oscar got off there." The Intermediate Department is the station where little Oscar and little Lulu are getting off.

Dean Athearn wrote: "Every father is sure someday to look across the table and be startled to note a flash of independence and self-assertion that is not rebellion, but a sense of self-realization. Happy is the man who has so lived into his boy's life that his son by nature will now become his son by choice." Up to the Intermediate age, the church has had the children as though "by nature," but now if she continues to have them it will be "by choice." The point where

Intermediates need the most careful and sympathetic understanding and guidance is this transition from outward to inner self-direction.

Unequal physical development, instability, hunger for experience, independence, a dawning social interest and desire to belong to the adult world, all point to the reason why this is the high point in conversions and church membership. More come to a decision and join the church at this age than at any other. At twelve years the road forks. There is a sharp increase both in delinquency and in church enlistment. Deep needs are not understood, but are present. New possibilities are not clearly defined, but they stir within the soul. Those of this age-group do not understand themselves and they feel that no one understands them. If ever, this is "when a feller needs a friend." They can be led to see that Jesus understands them and will be their unfailing Friend.

To explain early adolescence on the basis of sex alone is superficial. Adolescence is an awakening of the whole personality.

It was Dr. Charles Gilkey who turned our attention to an overlooked significance in the third chapter of 1 Samuel. "The Lord called Samuel," but Samuel did not know that it was the Lord calling, and he went to Eli. I believe with all my heart that the stirrings of early adolescence, the physical developments, the paradox, the instability, the need for experience, the independence, the new social interests and possibilities are the very call of God. But what boy or girl can be expected to understand this? "And Eli perceived that the Lord had called the child." When this important season comes along in the experience of this most promising part of our church family, may we older ones have the grace and the wisdom of Eli! Then our Junior High boys and girls will be saying "Speak . . . for thy servant heareth." ■

THE days of youth are the most important days of life. They are a time of laying foundations that sustain the entire superstructure that is to be built. They are a time of getting away to a good start in the race. But they are more than this. They are not only a time of preparation, they are a time for action. The days of youth are days of real life, of real thought, of real joy, of real service. They are the time to translate the words of Paul to his friend, "Live and act so that no one will have reason to despise you because you are young." Timothy was young and inexperienced. He was prepared, however, for the task he had chosen. Paul wanted Timothy to know that his youth need not be a handicap. Make your life worthwhile now. "Let no man despise thy youth."

—J. SHERMAN WALLACE

SOLDIERS in the last war used to tell of the White Christ of Mons—the Christ who came, they said, to walk in the mists and the fogs that drifted over No Man's Land. The incredulous laughed, and murmured, "Hallucination." But even the incredulous cannot say that of the Christ who walks in some of the No Man's Lands of peace, in the mists and the fogs of confusion that drift where life is hard, where pain is ever-present, where despondency is a deluge, and where chaos reigns.

Weirton, West Virginia, is a peacetime No Man's Land. Forty miles west of Pittsburgh, directly across the river from Steubenville, Ohio, the town is the site of the Weirton Steel Mills which extend for more than a mile along the east side of the Ohio River. From the coke plants to the north, past the open-hearth mills and the flaring Bessemer, to the pickling and the tin-plate mills on the south, mammoth machinery clangs and snorts and shouts, day and night, making coal and iron from the Pennsylvania and the West Virginia hills into steel for automobiles, bridge girders, ship hulls—and tomato cans.

Here live thirteen thousand people of thirty-five nationalities whose livelihood depends on those hills. Crowded together, large families live in one or two rooms (one or two *squalid* rooms). Most of them are deprived of wholesome family life. Over them all, between them and the sky and the sun and the heavens, hangs a constant pall of deadly black smoke. The air is never clear. Passers-through shudder, call Weirton "disgraceful" and hurry on.

But a spirit moves in that smoke and grime since the Christian Center went to work in Weirton. It is definitely a Baptist project, next door to the Baptist church, yet through those doors daily and nightly pass all kinds, all creeds, all conditions of men, women, and children. Many of them are sick. . . .

Illness is a constant problem in Weirton. The surrounding hills hold the smoke and the gases from the mills in the pocket of the valley. At night when the gases settle, people shut their windows tight as protection against the choking fumes. On the brightest day, little sunshine penetrates the constant clouds of smoke which pour over the town. Throat trouble and lung trouble, rickets and rheumatism are commonplace. Tuberculosis takes a steady toll. There is no community hospital; and for the many poor, the Center nurse is an angel of mercy because she will come to help with the new baby, even when the last one has not yet been paid for.

There are traditions, in the valley and through the hills, of terrible storms and impassable roads which would have discouraged anyone else, but which were no barrier at all to "that nurse-woman from the Center." In indisputable proof of the "nurse-woman's" skill and cour-



Where STEEL is

The Story of the Baptist Christian Center at Weirton, West Virginia

By BONNIE BESS WORLINE

age, mothers point out shy, smiling children. "This one's hers—and this'n—and this'n." Because of the free Baby Clinic, the cod-liver oil that is given out, the baby food provided in needy cases, the distribution of clothes—from an extra blanket to complete layettes—babies not only are helped into the world but kept there. Because the nurse has the confidence of the whole community, her influence does much to combat the ignorance and the superstition which also take their terrible toll.

One mother up on the "Heights" had heard a radio program which insisted that a certain patent medicine was necessary for the health of children. She was pathetically eager to give her children every advantage, so she scrimped and saved to buy the medicine and gave it to them regularly. She could not afford milk, or eggs, or fruit, or vegetables. Fried potatoes, bread, doughnuts, pancakes, 'lasses, black coffee, and occasionally bacon were their foods. But the children did not thrive as the ad had promised. Finally the mother took them to the clinic and, because of her confidence in the nurse, she took her advice, threw away the medicine and began to study diet! Neighbors on all sides were impressed. That one service had far-reaching influence on the eating habits of that section of the community.

But beyond the ministry of healing and prevention is the spiritual ministry thus

made possible. Coming from backgrounds of age-long fighting and bitterness, these people bring to Weirton traditions of fear, prejudice, and suspicion. The ordinary quarrels of neighbor children are intensified if one family is Greek and the other Turkish; or one Polish and the other Russian. The old-world enmity between Catholic and Protestant is evident. The impartial, loving neighborliness of the Center workers steadily combats these attitudes which menace a truly Christian and American spirit.

There was, for example, the desperate young couple recently come from Czechoslovakia. She was a loyal Catholic. He had rejected all religion as "the superstition of the ignorant" and considered himself an atheist. But he feared, as she did, the "Evangelists," the Old-World Roman Catholic name for the Protestants. The husband lost his job, the wife was going to have a baby, and the old neighbor woman who was helping them lost courage and called the Center nurse. Both the young people were badly frightened, but the nurse came, bringing with her a complete layette of baby clothes. As the young mother looked at her new daughter, she noticed the white cotton wrapper trimmed in pink tape. "It is made by hand!" she exclaimed. "Who make this?" The nurse replied that friends from "outside" had made the baby clothes and sent them to

Weirton. Puzzled, the girl asked, "How these friends know I going to have baby? Why they send clothes?"

The nurse explained, as workers have had the opportunity to explain so many thousands of times when they give out White Cross garments: "They love Jesus, and they want to help his people everywhere. These clothes were made through love of him, and sent here in his name."

The young father gruffly told the story to the man next door and added, "There must be something to this religion stuff. After all, if it makes folks like that. . . . Mary was so scared, with her mother and mine in the old country, and not knowing anyone here . . . and then the mill shutting down . . . and these folks came just like they were relatives, with the stuff for the baby, and for Mary, and everything. . . . I never knew. . . ."

And Mary murmured wonderingly to

the old woman, "Somebody I never see make little stitches for my baby—because they love Jesus!"

The old woman answered wisely, "You see, I told you . . . new country, different church, different language, strange people . . . but all the same Jesus." Jesus, walking in the Weirton smoke!

Closely tied to the need for physical health is the great need for training the children in Christian character. This is done through activities, clubs, and supervised recreation of many kinds. For the girls, homecrafts of all sorts are important and popular. As they learn to sew and cook and make "pretties" for their homes, they develop friendships with the other girls of the class, girls of other national and religious backgrounds. Thus a start is made toward a new understanding and sympathy that will be the foundation for a true American spirit in these young native Americans of foreign-born parents. The boys, likewise, through athletics and craft classes, find common interests that help wipe out old hatreds and prejudices.

In any community, the prevailing standards of morality strongly influence the attitudes of boys and girls, young men and women, toward each other. The disruptive effect of the lack of home life is vividly illustrated in Weirton, where the Center faces a great problem in trying to help develop attitudes and relationships that can overcome the bad influences of the community and make possible Christian homes. For a girl whose small home is too crowded to entertain a "boy friend," the necessity of finding friends and recreation on the streets is a constant source of danger. Designed to do away with this threat to youth, the supervised recreation for the young people has become one of the important services of the Center.

As new settlers came from the far corners of the world, with their differing languages, their mutual distrusts and varying customs, any adequate social life was difficult. The men gradually became acquainted as they worked side by side in the mills, and the children met other children in school, where they all

learned English and soon spurned "old-country" ways. But the mothers, isolated in their homes, burdened with work, afraid of the strangers who were their neighbors, and desperately lonely and homesick for their own mothers and sisters and the friends "in the old country"—these mothers often found even their own families growing away from them. The children, born in America, were proud of their citizenship. The husbands picked up English in the shop and soon took out citizenship papers. Many mothers began to realize with breaking hearts that because of their "queer" language, they were scorned and ridiculed by their children.

It was no isolated incident, but one characteristic of the situation, when a mother tried to reprove her twelve-year-old son for stealing and told him that God did not like such things. Scornfully her son replied: "Oh, that stuff's old-country, Mom. I'm an American—and Americans don't believe in God." The mother, telling about it, added as the tears came to her eyes: "We did not know Americans not believe in God, or we would not have come. A good pay, what is that, when your children grow up where they not believe in God?" To mothers such as these, the Center's English classes and citizenship courses have been a glorious blessing. What new confidence it gives them to be able to talk English with their children, and to be able to answer firmly to their unruly offspring, "I, too, am an American citizen . . . and in America, just as in old country, you must be good . . . you must do as God says."

You must do as God says! You must follow the Christ who walks in the smoke! That is a difficult lesson to teach in such a place as this; for here, selfish office-seekers prey on the public, interested only in the graft they can get; here is a town wide-open to vice; here gambling, bootlegging, and the honky-tonk have a free hand under the supervision of the henchmen of the "King Pin," the man who is "the law" in Weirton. Last year, two liquor stores did a gross business of \$235,000. Ninety-two "beer joints" line Main Street!

Yet in the face of all that, the Center teaches eloquently that Americans *do* believe in God; that all Americans are not racketeers, "King Pins," and gangsters. Radical agitators may deny it, movies may show their perverted view of American life, conditions may make it hard to believe, but there remains, defying the influence of the smoke and the squalor, the Christian Center—a building and a service, a testimony to these new and often unhappy Americans that in the smoke walks the Great Friend, seeking them; and that beyond their smoke-ridden community are friends who so love God that they give of their substance to keep the Center vital and alive.

KING



America's Children

(Concluded from page 8)

thousands of children grow from babyhood to maturity (the thousands who survive among the millions who are born in poverty) without ever knowing the normal life of childhood or youth. What kind of citizens will evolve from such children who live always on the animal level, never far beyond starvation and never rising above fear, insecurity, and squalor? So far as their education is concerned, it is negligible. Said a school superintendent in the Lake Okechobee area of Florida, "Education is in competition with beans in this country, and beans are winning out."

These conditions are lamentable but not hopeless. The church of Christ could build a commonwealth where all men might share the good things of life if only we cared enough and were willing to make the sacrifice of time, money, and friendship.

The least we can do for childhood in the economic area is to work for the ratification of the Child Labor Amendment to the Constitution. The Fair Labor Standards Act of 1938 specifies a basic age of sixteen years in industries producing goods for interstate trade. There is no regulation of street trades, industrial agriculture, and domestic work. Only twelve states now have a minimum age law of sixteen.

DIVORCE

"The Greatest Single Blow"

By all odds, divorce is the greatest single blow that can crash into a child's experience. It strikes at the very foundation of his world. We can hear the tragedy in every syllable of the pathetic words of a girl of eleven: "When Daddy told me he had divorced Mother and married another woman, my head just seemed to rise off my shoulders and float around the room. I felt God had let me down. Every night I prayed that Daddy and Mother might love each other and we might have a home again. Now I can't think. I can't study at school and the teacher scolds me. The kids call me 'Dumb Dora.' I don't care any more." For eight months that little girl has been ill. The doctor explains that she is a casualty of divorce. Ninety per cent of our juvenile delinquencies come from broken homes.

For the sake of children like that let us preach the sanctity of the marriage vow in season and out. Let us counsel youth before they reach the altar and let us insistently plead for loyalty and fidelity at home.

THE CHILD IN THE MIDST

"To Be Seen, Heard, Helped"

It has been said, and wisely so, that the measure of a civilization is its evaluation of childhood. What is true of civili-

zation holds true of any institution of civilized persons and any program of organized action. Amid all the confusing details and gadgets of a new program we may impose a simple question: What does it do to children?

War may have its justification in arguments. We arm and fight for the defense of home and country. But a familiar poster phrases it, "No matter who wins, the kids always lose." An epitome of the whole war system is seen in the simple picture of an injured, startled child, with the title "Bomb Victim."

As we consider any institution of our community or any program or plan, let us ask: What about the children?

In all this it is the church's ordained function to lead. The trouble with the church today is its wrong focus of interest. On the whole it is adult-minded and adult-planned. Adults furnish the money and adults want their money's worth for themselves. Children are all too frequently found in the basement of the building and in the after-thoughts of the planning committee.

We are still following the old disapproved formula: "Children should be seen but not heard." Even our traffic signs have advanced to the principle: "Children should be seen and not hurt." Let the church declare: "Children must be seen, heard, and helped!"

When the church of Jesus Christ turns her attention and effort from the comfort and the flattery of middle-aged complacency and truly accepts the challenge of the child in the midst, she will discover the genius of her highest mission and begin effectively the realization of the Kingdom she proclaims.

The church cannot do the job alone but, beginning with a comprehensive program within its own walls, with the child at the center, it will enlist the help and the co-operation of all character-building institutions in the community. Together they will build a fit place where all the children will find the fullness of life.

It was Jesus who said: "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God."

Religion and Health

(Continued from page 9)

grees of stress, I have often observed that the effectiveness of the work I am able to do depends greatly upon the earlier work of someone else—a Sunday school teacher, a minister, a wise parent, or perhaps upon the work of several different persons. Ultimately the effectiveness of my work depends upon what the patient has had by way of spiritual fortitude, emotions, and beliefs, before he became ill. These may all be deepened, strengthened, and lengthened under the stimulus of illness, but it would seem that the seeds must be there

in the form of memories, emotions, habits, and hopes.

Some have asked, "What of those who make decisions in the midst of stress and are thus saved?" I think that if we carefully examined these persons, we should find that they were not "convicted of sin" upon the spur of the moment.

The stress of illness is not very different from other forms of stress, although it may be considerably greater. In illness we may be in pain; we are forced into physical inactivity; we are dependent upon others; we face an uncertain outcome in our illness; and ultimately we must wait upon God and the laws of nature for our recovery. But likewise in health we face physical discomfort; we can do as we please only to a small degree; we are constantly faced with the uncertainty of what the day will bring forth; we are dependent upon the activity of others, for we do not live unto ourselves; and finally we wait upon God as he works through nature about us and within us for our very existence. At the same time, the stress of illness may reveal our fundamental selves more clearly than ordinary living does. I do not hold with the view that persons are different in illness from what they are in health. Just because of pain, or idleness, or boredom, or bereavement, one's temperament does not change; it is simply revealed more clearly. Therefore, we must prepare for stress long before the stress arrives, if we are to handle it well or wisely either for ourselves or for those around us.

I wish I could say that religious persons maintain their health and handle the stress of illness better than those who are not religious, but I cannot. I have seen Sunday school teachers, officers of the church, ministers, and missionaries become excited, irritable, restless, lonely, bitter, and disagreeable under stress, even to the point of questioning their faith. I have seen religious persons become so annoying in illness that even those who were disciplined and conscientious in the task of caring for the sick avoided going near them except as duty demanded. I remember a doctor's stopping me to ask, "Won't you tell the Reverend Mr. Blank who is a patient in Ward 7 that, by the way he is acting, he is letting down not only those who claim to be Christian, but the very Christ he professes to follow?" When I talked to Mr. Blank, he told me at length about all the good works he had done in the name of our Lord.

My first task in ministering to a person who is ill is to try to discover his attitudes toward his family, his job, and his friends. You may say, "But what about his attitude toward the church, and toward Christ, and toward his own eternal soul?" A man's attitude toward Christ and the church is well revealed through his attitude toward his human

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God Bless America—with What?

By HAROLD L. PROPPE

SOME time back I saw a newsreel; it pictured a great company in the Hall of States Plaza at the New York World's Fair, and synchronized with it was a great artist singing "God Bless America." As he sang there were flashed on the screen scenes from various parts of the United States, selected to illustrate the various phrases of that song. There were pictures of towering granite mountains, tumbling waterfalls, waving fields of grain, and hillsides teeming with grazing sheep. There were shots of industrial centers, shipyards, rushing streamliner trains, flying airplanes. All these were shown as justifiable reasons why God should "bless" America. They were shown in such a way as to convey the idea to the listeners and viewers that the strength of America resided in these assets. As is so often the case with motion pictures, it is interesting—but hardly true.

Are national stability and security rooted in such assets, as they are presented by this camera? Not one word would I write in any way to discredit the fact that we possess these things. We are a great nation, we possess over half the world's gold, more than 40 per cent of its silver, 50 per cent of the zinc, 60 per cent of the copper, 66 per cent of the oil, 40 per cent of the railroads, and 85 per cent of all the automobiles.

But as the singer of "God Bless America" sang on, some mental pictures flashed into my mind to accompany those on the screen. Should God bless America when there are in the United States millions of children and young people under twenty-three years of age who receive no religious instruction or training through any agency, either Catholic, Protestant, or Jewish? A Gallup poll has told us that Americans who know the Bible regard it as the most interesting book they have read, but another survey reveals that out of 7,600 Americans he questioned, 2,900 of them, or almost half, did not possess a single copy of Holy Writ.

OUR AMERICA

Should God bless America when there is a check forged every three and one-half minutes, night and day, in the United States; when a major crime is committed every twenty-two seconds in America; when one home in every four is touched by crime; where there are 4,000,750 in the army of the lawless; when there is one divorce for every six marriages in the United States; when 70 per cent of the arrests are due to liquor? Should God bless America when \$628,000,000 is spent on commercial vice; when almost unbelievable sums are

spent on drugs and narcotics; lost on commercial frauds or expended for crime annually?

Take one instance: it cost \$1,500,000 for the government to capture John Dillinger, besides the lives of several good men. *That one criminal in one month cost the government more than our denomination gave to missions in a year.*

Former President Hoover has said: "I am wondering whether the time has not come to realize that we are confronted with a national necessity of the first degree, that we are not suffering from an ephemeral crime wave, but from a subsidence of our foundations." Is this condition an asset? "If the foundations are destroyed, what can the righteous do?"

Why should God bless America? What about America's religious faith? Faith in a personal God is an indispensable asset to our national security. Religious faith, we are beginning to realize, may be something bigger and more important than a matter of personal choice and comfort, something that has to do with national necessity and the public safety. There must be a general conviction of sin and a great moral awakening. If our people are to experience "a rebirth of freedom" in the real sense of that word, and should they muster the will to defend it, that must be, as Lincoln said, "under God."

BIBLE AND LIBERTY

The reading of the Bible in homes and schools is an asset to our national security. Tyranny has never prevailed long when men read the Bible for themselves. No wonder modern dictators hate and fear it! It was Woodrow Wilson who said, "This is a Book that reveals every man to himself as a distinct moral agent, responsible not to men, but to his Lord and Maker. Whenever a man sees this vision he stands up a free man."

William Penn warned the people of his time that so soon as men refuse to be ruled by God and his laws they condemn themselves to be ruled by a man, and that man usually a tyrant. And is not that just about what we fear today?

Regular times of worship and prayer are assets to our national security. Daily over the radio we listen to the news from Europe. We attune our ears to public opinion, to "soap opera," or to what someone is saying in an effort to sell a certain brand of liquor or cigarette. Cannot we take time to listen also to the voice of God and the words of his Son as they come to us from the Scriptures?

Why should God bless America? Not because we have great material assets, but because we are right with Him and under God have learned how to use those material assets aright. Of what value is it to be "rich and increased in goods" as a nation if we do not know how to use them in the building of Christian character in the lives of the citizens who make up our nation?

How can we get right with God as a nation? God gives the answer: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." How can we learn to use rightly what we have? Hear the Holy Spirit speak through the Apostle James, "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and unbraideth not; and it shall be given him."

Religion and Health

(Concluded from page 14)

relations. Then is it the task of the church to be concerned with teaching people how to live with each other? Not primarily, although that may be a result of its major task. Neither is it the primary task of religion to be concerned with reducing the tensions of living, although that also may result incidentally. Jesus spent considerable time in healing, as well as in giving bread to the hungry, but even so, his major concern was not with "bread alone." Religion, by its very nature, sometimes creates tensions.

The church's great contribution has to do with perspective in living, with the *pull* which is beyond the horizon, and the corresponding urge within the human breast which responds to that pull. Religion is the soul's outreach and seems to originate with God. Someone has said that "Jesus was God's greatest reach manward and man's greatest reach Godward." Jesus personalizes religion for the Christian. It is the task of the church, through teaching and through directing man's worship experiences, to bring him into right relations with God as revealed in Jesus Christ.

When that has been done significantly, however long before, by the slow, patient, devoted, tireless efforts of other religious folk, by those who themselves have felt that pull from beyond the horizon and have responded to it, then health and religion touch, and the stress of illness becomes not only a testing-ground but also a stimulus to spiritual growth.

Church School Workers' Conference

Suggested Program for August

By L. LOUIS ABER

Theme: A Fellowship Outing for Recreation and Inspiration

Why An Outing?

It is suggested that this month's Workers' Conference be held in the form of an outing, with the purpose of stimulating a sense of fellowship through corporate study, discussions, and recreational activities.

The popular idea of a workers' group outing is of recent origin. I suppose a minister and his workers had such a grand experience that a neighboring pastor sought to duplicate it. Then another, then others—and now the habit.

Today many seek a definite answer to the "why?" of these occasions. It is not enough that "it's the thing." So, for thoughtful persons, here's one clue: The objective should be to use the outing for sharing rejuvenating physical, mental, social, and spiritual experiences, in order to arouse enthusiasm for the year's teamwork at the Kingdom job.

At this point the reader might care to make his notes under those familiar and significant four phases. They imply (1) a period of physical activity, (2) a period of sound thinking and united study, (3) a fellowship period of happy relaxation, and (4) a devotional time of quiet inspiration.

For the studies and the devotions, which give the outing far-reaching worth, you will find suggestions in the excellent little (Baptist) guide, *The Church School Workers' Conference*. Every church school leader should see such books as Shaver's *Workers' Conference Manual and Programs for Teachers' Meetings*, and Cummings' *Administering Christian Education in the Local Church*. Incidentally, this season, why not an interracial devotional? Followed perhaps by international games.

For the games? You can find generous helps published everywhere! Notably and increasingly you will find them in magazines and dailies and on the radio. Of course, every church should have some standard resource books. Get *Playtime Primer* as a guide. Then *Handy* in both volumes and *The Fun Encyclopedia*, by E. O. Harbin. Refer to page 40 in the May, 1941, BAPTIST LEADER for good games to make and take along, including Table Shuffleboard, Funnel Ball and Pendulum Ball. An excellent inexpensive little helper, from which the games marked (*) mentioned herein are taken, is *Games for Men and Boys*. (All books mentioned may be obtained through The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa.)

The Program

Time: Preferably Saturday afternoon and evening. If possible, make it an overnight affair, closing with a Sunday morning sunrise service. Thus the retreat need not interfere with home church service.

Place: With some rural church, or at a waterfront cottage, or at a near-by campground.

Schedule: 3-4 P.M. Recreation. A softball game, or any other form of outdoor sport available.

4-6 P.M. Business. Get down to such vital matters as committee and departmental reports, plans, recommendations.

6 P.M. Adjourn for Fellowship Supper, with well-planned table fun.

7-7.15 P.M. Devotions.

7.15-9.00 P.M. Charting a course for the year: study or a statement, and full forum participation.

9.00 P.M. Recreational program.

If the outing ends here, allow for an impressive solid-circle dedicatory closing after the recreation.

Recreation: Appoint a leader and aides to act as committee in charge. The committee must see that every event is timed; start the party with one good old game, but have plenty of new ones; keep things going on schedule, and close each event before the players have had enough.

To make your recreation program smoothly progressive, divide leadership responsibilities. Give each of three to five persons a definite responsibility for one or two games or events. (Have these leaders meet in advance for rehearsal and practice.) Remember, a quick introduction and then action helps any game. Few directions are needed; many distract.

If you wish this year to have an international recreation program, divide the entire group, allowing for no on-lookers, of course, into teams of ten each. Call each team by a national name. Assign a committee aide member as leader in each team.

Events: (These may be adapted for indoor party if necessary.)

1. Chinese Hop.*

2. The Chick Sipping Honey. Strew fifteen beans on the ground in front of each team as it stands in single file. The first player in each team cups his hands with the two first fingers placed against each other and extended as the chick's beak. The player picks up beans with his "beak" and drops them into his cupped hands, the bird's "crop." When

he has them all, the beans are replaced and the second player does the same.

3. Japanese Silk-Winding. A competitive game, using the same relay formation. Needed, some 50-yard spools of thread. At the word "Go," each captain winds thread around the wrist of the first member, then the second, and so on to the end of the line, then runs until the end of the string stops him. Then he rewinds the thread.

4. Left Hand Relay. Each player places his right hand on his neighbor's shoulder. Articles are passed by left hands only. If an article drops, the team bends down with the player to pick up the article without dropping any right hands from shoulders. Have these articles at hand for passing: a pail, a magazine, a toothpick, a milk bottle, a ball, and a spool. When all six articles have reached the end of the line, that person brings them up front and starts it over, until all players have run up.

5. Now for variety, have some dual contests for group champions. Try Duck Fight,* Dog Fight,* and Indian Hand Wrestle.* Then, if you have some males that are "raring to go," try the old "Poison Snake" game. Around several disarranged sticks form a circle of the men firmly grasping each other's wrists. At a signal they try to pull the others on to the sticks. A touch of a stick eliminates one.

After a while you will wish to try some quieter games. Either indoors or where there is light the following games are suitable: Automobile Guessing Game,* The Motor Love Story,* Watch Out,* Scrambled Colleges,* and State Abbreviations.*

Now provide each player with a sheet of paper and a pencil to play Scrambled Songs. In the doggerel following are concealed the names of ten popular songs. The scrambled titles must use up every word:

"Sister, you all get away from me now. You all do things I never do. Time and again it comes—the time I love. All my soul and heart are there by it. I walked back to you and I may again. Let's go."

For here are the ten songs: "My Sister and I," "It All Comes Back to Me Now," "May I Never Love Again," "You Walked By," "All the Things You Are," "Heart and Soul," "There I Go," "Let's Get Away from It All," "I Do, Do You?," "Time and Time Again."



BAPTIST CHURCH SCHOOL Advance News



Bigger than Ever

As this is written, in the middle of June, every mail brings to Advance headquarters additional "Reaffirmation of Purpose" blanks and orders for supplies for the Second Year of the Baptist Church School Advance.

The first year was a grand success. That becomes more and more evident as time passes. Not alone in statistical gains made by churches and church schools scattered throughout all the sections of our denomination, but in a less tangible sense of enthusiasm and courage and determination. Northern Baptists have been fired with the need of the hour, and they have literally set themselves to work out the high challenge that has been brought to them.

One obstacle that no church school should have to overcome in this second year is that of a late start. Certainly there is not a Baptist minister or superintendent in the Northern Baptist Convention who has not heard of the Baptist Church School Advance by this time. Make sure that your church school launches its second-year effort at the earliest practicable date, and at least by Christian Education Week (Rally Week), September 28-October 5.

And, incidentally, early in July there was mailed to every church school superintendent a copy of the new booklet of suggestions for that launching: the "Christian Education Week Manual." Be sure to study this new publication; it contains a wealth of suggestions for making your own Rally Week a time of inspiration for the entire church and church school.

A Young Married Couples' Class

The effectiveness of a young married couples' class in a church school has been demonstrated by the Third Avenue Baptist Community Church, of Flint, Michigan. Incidentally, this church's experience is another evidence of the sort of opportunities that wait around the corner from every church—wait for someone to recognize and use them.

The Third Avenue Church is located in the heart of Flint's industrial section. Because of the disturbing conditions in the area, the church officers and the pastor found it difficult to build up a permanent trained teaching staff. Obviously, something would have to be done

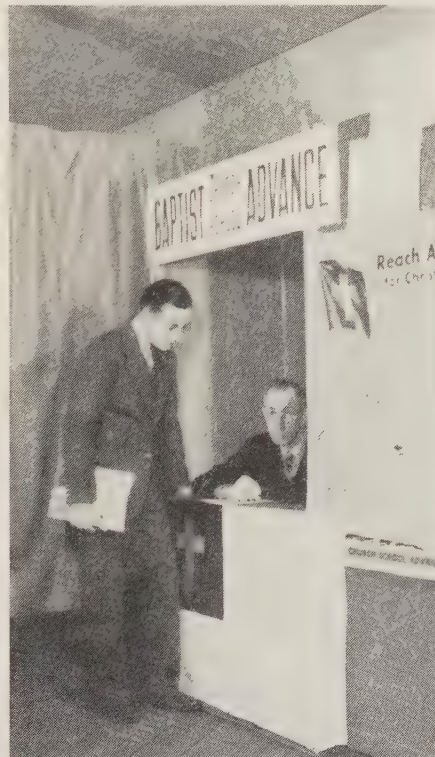
to stabilize the membership of the church, or a large portion of it, before such a permanent staff would be possible.

First move of the church was a canvass of the community to find how many people were residents, and who had growing children in their homes. The result was the organization of a young married people's class. The members were couples who had established homes in the community and felt the need of the church and church school for their children. They responded quickly when the school's need for their services was pointed out.

By the end of the year the membership of the class had grown to thirty-five. Now, after eight years, there are one hundred members, and an average attendance of fifty for eight years.

The developments that have come from that class read like a chapter in a modern Book of Acts. The majority of the members of the class originally were not professing Christians; they are now. Because of the class emphasis upon the

OF COURSE, THE THIRD AVENUE BAPTIST CHURCH (FLINT, MICH.) ENROLLED IN THE ADVANCE LAST YEAR. HERE IS A PICTURE OF THE ADVANCE BOOTH SET UP BY THIS LIVE CHURCH. FROM AN AVERAGE ATTENDANCE OF 350, THIRD AVENUE HAS SET ITS NEW GOAL AT 500.



home, the church membership is made up largely of young married people and their families. The average attendance of the church school has increased from 150 to 350. And most of the church school teachers are drawn from the never-failing supply of the Young Married People's Class.

Coming Events

Just to remind you of the many important events scheduled for the near future to help you with your Second Year of Advance, here is a list of things to watch for and prepare for:

Work Kit II. This will be ready for distribution this month. If you have not already reserved your Work Kit II, better write immediately. Last year the presses could not keep up with the demand, and some schools had to wait.

Five New Posters. Last year's four colorful Advance posters won a lot of acclaim, but this year's are even finer, we really believe. Five great photographic posters illustrate vividly the five goals of the Advance. One set of these posters is included in Work Kit II, but you will wish to order several more sets for display in store windows, bulletin boards, etc.

Lanterns in the Night. Frank S. Mead's thrilling new book about the Advance, past, present, and future. Your heart will be stirred by this record of triumph and endeavor. Ready this month.

Kodachrome Slide Lecture Number Two. The second lecture in full-color film will be ready for distribution through your area director by October 1. Make your reservations early. Title of the lecture is "The Advance Comes to Everytown, U. S. A."

September Baptist Leader. Next month's issue of BAPTIST LEADER will be devoted largely to launching the Second Year of Advance. There will be many helpful articles and suggestions that you will not wish to miss.

Two New Tracts. "Listen, Dad!" and its three companion tracts formed one of the most popular features of the first year of Advance. These four will still be available in the Second Year, and they will be joined by two more: "That Sunday You Weren't There," and "I Would Like to See Someone Get Him In." These two illustrated, well-written leaflets will have a wide appeal to church school leaders. Both are included in Work Kit II, and may be obtained in quantities at low prices.

Personalizing the MISSION APPEAL

By STANLEY E. SMITH

HOW can we make our pupils feel a personal responsibility for missions?" It was in response to this persistent question in our council meetings that our Missionary Committee planned the 1939-1940 missionary program. Our church has been quite mission-minded throughout its hundred years, but now our school superintendent sensed a lessening of interest. We had gradually drifted into a "general appeal," and we had lost the intimate touch.

So we "personalized" our mission appeal.

The task was committed to a missionary committee, representative of the entire church. The chairman of our Board of Deacons was made chairman of the committee and had as his associates a member from each department. Their objective was to educate the church school in missionary giving by presenting definite objects for their support. Each cause presented had to be a part of the regular missionary program; for we were not interested in starting new work, but in increasing the support of the regular work of the Northern Baptist Convention. By means of projects, publicity, and programs, various phases of our mission work will be presented until, in the course of a few years, we shall have covered the whole field of Baptist missions.

For the selection of projects the aid of Dr. Edward C. Kunkle, secretary of the Metropolitan Board of Promotion, was enlisted. In a few days he prepared the following list of possible projects:

\$50 FOR WORK IN CHINA

1. To cover the cost of a native evangelistic worker for three months, or
2. To provide five beds in a mission hospital.

\$50 FOR WORK IN INDIA

3. The salary of a village teacher for ten months, or
4. The care of an orphan in one of our boarding schools for two and one-half years.

\$25 FOR WORK IN THE BELGIAN CONGO

5. To be applied on medical supplies, or
6. For food and lodging of ten boys or girls in a Christian village school for one year.

\$25 FOR WORK IN THE PHILIPPINES

7. For evangelistic work in the college at Iloilo.

\$25 FOR WORK IN HARLEM

8. To supply materials for a vacation church school, or



9. To help in the Baptist Educational Center.

\$25 FOR AMERICAN INDIAN WORK

10. Up-keep on a missionary's car for a month, or
11. A supply of hymnbooks for our missionaries.

After due consideration, the Missionary Committee selected numbers 2, 4, 6, 7, and 11 to be included in our church school missionary budget for the year. To this were added sums for the New York City Home for the Aged, The Fresh Air Society, and for local relief administered through the school and its visitors. The total budget then called for \$450.

A corresponding secretary was elected, who was responsible also for the publicity before the school and in the newspapers. She exchanged letters with the secretaries of our mission boards and with the missionaries on the fields we had selected and included in our budget. This gave us additional information about the fields and also acquainted our school with some worker on each of them. This personal contact did much to increase the interest in our various missionary projects.

In October the first program of the committee was presented. The entire school assembled to learn the mission budget. Imagine their surprise when the chairman suggested eleven items from which each class or department might select a project. A girls' class immediately said they would pay for one bed in the hospital in China. A boys' class offered to take part of the expense of

maintaining an orphan in India. The Junior Department selected the Belgian Congo. Thus it went, until a new missionary enthusiasm was born in our school.

How could we sustain this enthusiasm? By well-spaced programs and the use of posters and other publicity, we have been able to do so.

The second program of the committee consisted of a conversation between the two sides of our offering envelope. Two boys, concealed behind a large placard representing the envelope, discussed what the two sides were to be used for and why each should be filled every Sunday.

A third program was given by a class of girls. Each girl read some excerpt from *Missions* or from a letter we had received from a missionary. As she told of the field, a ribbon was stretched from our Staten Island church to that field on the world map. Another girl placed a placard above the map showing the amount we were giving to that field.

Any change in the regular program of a church will raise the question, "Will it work?" In this case the results more than justified the additional time and effort necessary to outline the projects and to present the programs. We felt the time taken from the regular church school lesson for the special missionary program was time well spent.

The program did not get under way until October and our church school year closes April 30. When the final report was made, the Missionary Committee was able to report a total of \$495.68 contributed to missions by our church school, a 10 per cent increase over the original budget. For the first time in a number of years the church school had not only reached its missionary budget, but had far exceeded it. A final check-up revealed that the per capita gift for the school during the year had been \$2.83.

While this was taking place in the church school, something also was happening to the general church missionary budget. For the first time in some years this budget was reached and exceeded. When the final reports of the association were compiled, Park Baptist Church was one of the few churches in New York City area that had increased its missionary giving during the year.

This type of program very definitely answered the needs of our church school. A new list of projects is now being prepared for the coming year. We expect to continue our "Personalized Mission Appeal" until the pupils of our school have been brought into contact with every missionary field of the Northern Baptist Convention.

Children's Leader



Here Comes COURSE II

Primary workers are looking forward eagerly to the moment when the postman will deliver the package of church school supplies for the fall quarter. For in it will be (providing, of course, it has been ordered) the new Judson Keystone Course II, "Working with God," prepared particularly for second-grade children in the Primary Departments of our church schools. The response to Course I, issued a year ago, has been so universally enthusiastic that Course II goes forth confident that it, too, will find friends everywhere.

Advance Planning

Course II has been prepared in the same careful fashion as was the first-year course. It has come through the Curriculum Committee of the Council on Christian Education, and it bears its stamp of approval for use in the unified program. Like Course I it is the result of a co-operative effort in which many interested and devoted people have been enlisted. Over two years of careful study and planning by a group of children's workers went into the building of outlines and descriptions of units for the guidance of writers. The actual writing was preceded by a five-day writers' conference attended by lesson writers, editors, field workers, local church workers, and persons representing special points of view, such as rural, urban, missionary, and small school interests.

Testing and Evaluation

Each unit has been mimeographed as written, and has been sent out for critical evaluation to many persons—pastors, parents, directors, and teachers—who have given of their time and skill with complete unselfishness and devotion to read and test the materials. Every person reading the units has been asked to evaluate them with the following questions in mind:

Do these lessons make the desired spiritual emphasis?

Are the spiritual needs of primary children (as related to this study) met in the material?

Is the Bible content adequate?

Is the Bible material satisfactorily used?

Is the educational procedure good?

Are the suggestions practical?

Is enough help given to the teacher?

Can they be used by untrained as well as trained teachers?

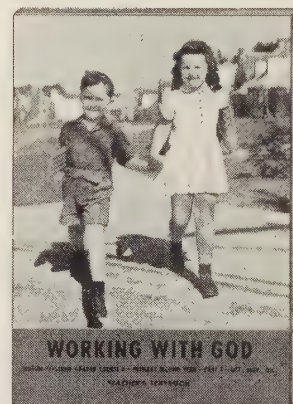
Is there sufficient material for various types of situations; for instance, the expanded session?

What additional suggestions would you make?

To the host of persons who have so freely contributed to this creative process we acknowledge a very large debt of gratitude. That these courses are so largely the kind that *you* want in *your* church school is due in no small measure to the fact that they have been kept so close to the local church throughout their entire growth and production.

The Author

The wholesome spiritual emphasis and rich teaching suggestions in Course II are due in large measure to the happy selection of the author. Miss Nan F. Heflin is known to all readers of BAPTIST LEADER for numerous helpful articles. Many of the pictures on the popular "This Is How We Did It" page were planned by her and taken in the Primary Department of which she is superintendent. Much of her time is given to teaching classes in leadership education through which she has given help and inspiration to many other



workers with children. She is the author of the popular primary vacation school text, *Jesus and His Friends*. Though these many activities might seem enough for any one person, Miss Heflin teaches a group of second-grade children in the public schools of Los Angeles, and directs the music activities of children in other grades. From these experiences in working with and for children and their leaders, Miss Heflin brings to the important task of writing church school curriculum an understanding of children, a richness of teaching ideas, and a love for the cause of Christian education that are reflected on every page of her course.

The Content of Course II

The second-year course begins with a consideration of God and his work and the child's relationship to them. This unit bears the course title, "Working with God." It is followed by "Going to Church in Our Land," through which the child discovers that he is part of a great fellowship of church school children. Through December the course makes a fresh approach to familiar material in

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Adventures IN SOAP CARVING

By MRS. CLARENCE HANSEN

A Suggestion for a Family Hobby

Photos by E. Kroeger



OUR adventure in soap carving began most unexpectedly when daughter brought home from school her first tiny, half-finished soap figure. Immediately mother and the two brothers in the family felt an almost irresistible urge to cut a little here, scrape a little there, and so bring the figure to what seemed to them a greater degree of perfection.

But daughter felt a creator's pride in her first work of art. Patiently, but firmly, she suggested that the other members of the family make soap figures of their own.

An Interest Grows

So began a new family interest that at first was little more than an unskilled experimentation with some bars of white soap and penknives. As we practiced and studied, however, we gradually learned some helpful techniques and our finished figures became more satisfying.

Our crowning achievement was the production of a Christmas crèche or crib. The idea started when sister took to church school a little lamb that she had carved. The interest of her superintendent, teacher, and the other children, sent her home with an enthusiasm that spread to the rest of the family to make a group of figures to tell the Christmas story.

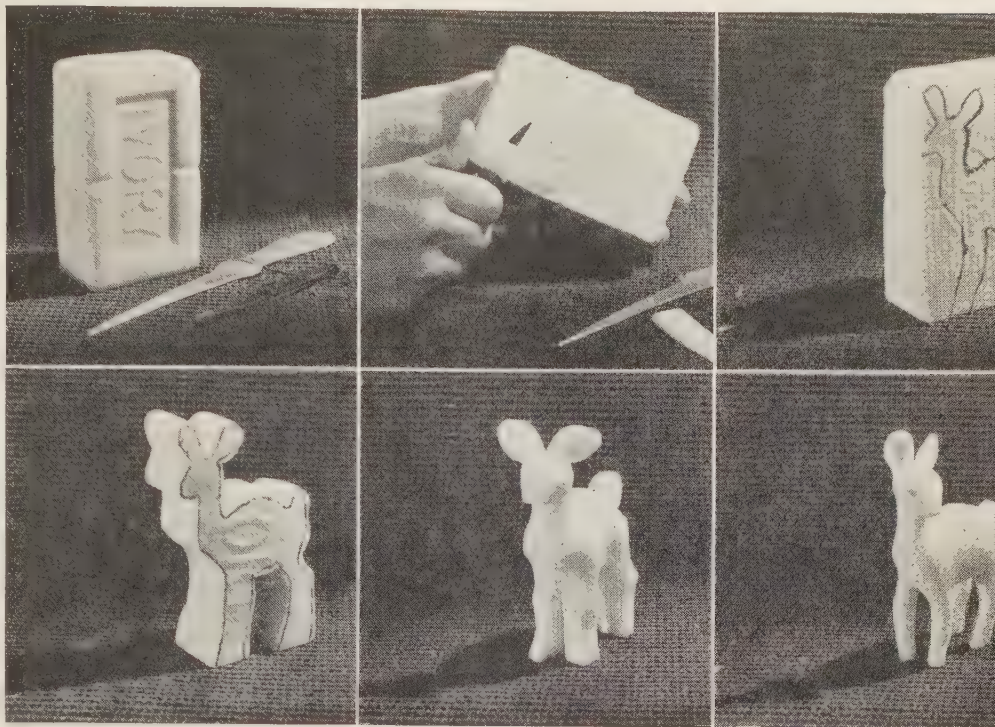
A Family Project

Then began a search for suggestions. Pictures were collected from magazines, Bible story books, Sunday school lesson quarterlies, and other sources.

Pictures furnishing good outlines for camels, sheep, and donkeys were compared carefully. Then came the task of deciding upon an effective arrangement for the proposed figures. This done, sketches were made to scale.

After school hours became a busy worktime, while mother, it must be confessed, found it impossible to resist the temptation to pick up the fascinating work sometimes during the day. The eight-year-old boy made the lambs. The eleven-year-old made the shepherds. The fourteen-year-old undertook the cow, donkey, and camels. Mother had a good deal to do with the more difficult figures, but all helped with suggestions and advice, for this was truly a family enterprise.

When the work was finished a piece of dull blue brocade was found to use as a background for the white figures, and bits of evergreen twigs and a white candle were added to the setting. Finally they were packed carefully in tissue paper and sent first to the church school and later to a downtown store window where they helped many people to think of the true meaning of Christmas. As a last great adventure they were snugly



packed to accompany a missionary friend returning to his station in Burma.

Carving Technique

Persons who have special talent may be able to take a bar of soap and a knife and with little apparent planning or effort produce an artistic and lovely figure. Most of us are not artists to this extent but nearly everyone can find joy and satisfaction in this method of creating beauty if a few simple rules and techniques are followed. These steps are illustrated on this page and outlined briefly below.

1. Gather together the necessary materials: a bar of white soap, a narrow, thin-bladed knife, and a quantity of confidence. If the last is not available substitute faith, or, failing that, courage.

2. Slice off rough surfaces and projections, leaving the soap bar smooth and ready for the design.

3. Use carbon paper to trace the design onto the soap. A reverse design should be traced onto the opposite side of the soap bar.

4. Rough out the figure by cutting away large sections of unwanted material. It is advisable to leave a margin of soap outside the line for a greater degree of safety against a slip of the knife. At all times the motion of the knife must be toward the worker, not away as in whittling. The thumb steadies the soap and helps to control the knife.

5. Blocking-in is the most critical stage of all. Positions of important areas, masses, and projections must be determined. Lines, points and planes must be located.

At this stage constant reference to sketches of both front and side views is helpful. Work carefully and slowly, cutting away small amounts of soap each time, and turn the figure frequently to avoid the danger of working too much in one place.

Do not hurry. Care and accuracy at this stage will richly repay in final results. And do not become discouraged. The figure two-thirds done usually looks entirely hopeless. If you become tired, rest until you can again see in imagination the figure you have in mind.

If the soap becomes dry, leave it covered with a moist cloth for a time. It is sometimes wise to keep unfinished carvings in waxed paper wrappings to conserve the moisture.

6. The last and most enjoyable stage is the rounding and perfecting of the figure. Scrape carefully and polish where a smooth surface is desired. The hand is the best polisher. A smooth finish may be acquired by scrubbing the figure with water and a soft brush.

Rough textures may be obtained by the use of a finger-nail file, and the texture of hair by a toothed tool or a knife blade point.

The finished figure may be tinted with water color paint, if desired.

Above all, relax and enjoy the work. Patience, determination, and faith in one's self are necessary qualities for success. It may be comforting to know that it takes about fourteen years of specialized study to become a full-fledged sculptor, and from eight to twelve months to make a full figure statue in stone. Do not expect perfect results the first time.

OPENING SONG FOR WORSHIP

NORMAN C. SCHLICHTER

FAITH CHAMBERS WILSON

Happily

Our hearts are filled with glad-ness, God, We sing a song of joy; Our

hearts are filled with love for thee, And ev - 'ry girl and boy. Oh!

bless this hap - py hour, God, In this thy house of prayer. And

may we show our love for thee By kind - ness ev - 'ry - where.

Leaders of Junior Department worship and junior choirs are constantly looking for suitable musical selections, not too long, and within the understanding of children. The above song of praise will serve such a purpose.

Here Comes Course II

(Concluded from page 19)

a unit called "Christmas in Song, Picture and Story.

The Christmas emphasis is followed in January by a unit on "The Boyhood

of Jesus." Then comes a missionary unit, "Our Church at Work for Other Children," in which is presented the work of three of our Baptist Christian Centers

in our large cities. The final unit for the second quarter deals with "God's Plan for Health."

In the spring quarter the Easter emphasis is contained in the unit, "Everything Beautiful in Its Time." The second missionary unit introduces the children to "Our Work in Africa," and this is followed by a Bible content unit, dealing with one of the children's heroes, and called "Stories of David."

The summer quarter begins appropriately with "Thinking of Others," followed by a five weeks' study on "Jesus and the Children." In September the year is brought to a close and renewed contacts with playmates are taken into account through a unit called "When We Play."

Special Features

As with Course I, every lesson has Bible content, and all are based on the experiences of children. The missionary emphasis is consistently developed through the entire Judson Keystone series so that our children shall know and share in our Baptist missionary task. The units have been carefully planned to guide the children into a right relationship to God and to Jesus Christ, to lead them forward in wholesome Christian character development, to help them to learn to know and love the Bible and to find their place happily in the fellowship and in the service of the church.

Materials Available

In addition to the teacher's textbooks and attractive pupil's leaflets with "At Home" suggestions, teachers should have the large *Picture Sets*, one for each class, and a set of *Activity Materials* for each child. This last piece of material is new with this series, and there still are some teachers who do not know about it. As it was on display at the Northern Baptist Convention, teacher after teacher seized upon it eagerly and said, "This is the sort of help I have been wanting!" One other piece of material, the quarterly *Message to Parents*, should go into every home, for it helps parents to understand the plan of work for the quarter and to find definite ways of carrying out the teaching suggestions from week to week.

Course II is ready for you. Are you ready for it? Many schools last year used the new Course I for their entire Primary Department. This year Course I will be used with the new first-year class and Course II will be taught to the second- and third-year groups. When Course III comes out next year all courses will be used in their proper sequence, but in the meantime the children will have had the benefit of the new materials.

Helping the New Child

To Enter the Nursery Class Happily

By GERTRUDE EUBANK WORLEY

ONE of the aims of the Nursery Class is to help the child to find joy in his first contacts with the church. To accomplish this the leader should have a well thought-out plan of procedure. Home contacts are invaluable in establishing a friendly relation between the child and the nursery class leader.

The leader as she visits in the home will talk with the child about his toys, his food, and other things that interest him. Although many children play happily on their first day at nursery class, others do not adjust themselves so readily. They are timid and hang back, they are silent or perhaps they cry. Extreme caution should be used in handling these timid ones or grave damage may be done. It is often well for the mother or father to stay with a timid child until he is familiar with the surroundings and begins to feel at home.

Another good plan is for the mother to bring the child to visit for a little while for several Sundays before his entrance into the nursery class. She can explain to him that when he is a little older he can go to nursery class, too. It is very unwise for a mother to slip away from a child when he is not looking. This may cause a panic of fear when the child discovers his mother is gone and also may cause him to lose confidence in his mother. When she decides to go it is much better to tell the child, explaining where she will be and that she will come for him when the class is over.

Mary Edna Lloyd tells in *Nursery Class Teaching* of a father who left his hat in the rack right beside his little daughter's hat to give her a sense of security, as she knew her father would not leave without it. Whenever the child missed Daddy she was led to the rack where she could look at Daddy's hat, and then she could return happily to her play because she knew he was not far away and would come back.

Sometimes a child is brought by an older sister or brother and left at the door of the nursery class where every one is a complete stranger. This may strike fear in the heart of a timid child, and it takes an understanding teacher to know the signs, and to know what to do and what not to do. Often the "what

not to do" is more important than the "what to do." Above all, the leader should not try to force the child into talking or playing. Sometimes just letting alone is the best method, of course, after a pleasant greeting.

Mrs. McCallum in *Guiding Nursery Children in Home and Church* emphasizes the importance of this last point when she says: "Children are usually embarrassed or irritated by very much attention from a strange teacher. Attempts to hurry a child in his adjustments to a new situation by insisting on his participation in an activity adds to his confusion, and it may cause dislike of the activity or of going to church."

Often a child will hold a doll or book offered him while gradually accustoming himself to the surroundings. An untrained teacher is apt to consider this refusal to enter into the activities stubbornness, and insist on his taking part with something like this: "Oh, surely, you want to play. You're a great big boy. Come on, now." (Pushing him along.) This may cause real panic and an outburst of crying.

Buddy was brought to the door of the nursery class by an older sister and thrust in with the remark: "He don't like it." Then she was gone. Buddy stood sullen, refusing to remove his coat and cap. The leader spoke pleasantly but did not force him to remove his wraps. He was offered toys which he rejected. Throughout the period he stood near the door watching the children from a distance. At the end of the session the leader said, "Goodbye, Buddy; I'll look for you next Sunday," and gave him a paper. Next Sunday he was back and came just a little nearer, but still he kept on his wraps, ready for flight. The following Sunday he allowed the teacher to remove his wraps—but still he did not enter the group nor would he accept a toy. For several Sundays he just stood and watched but with growing interest and always edging a little closer. Then one Sunday morning Buddy suddenly decided to try out the crayons. He was delighted with the results and from that day Buddy was an interested and happy little boy.

Kenneth was brought to the nursery class by his mother. He immediately



IT TAKES PATIENCE, TIME AND UNDERSTANDING TO HELP THE TIMID CHILD TO ADJUST HIMSELF TO THE NURSERY CLASS

started crying. His mother was disturbed. The teacher asked her to stay with him and not worry. When Kenneth found that his mother was to stay in the room he soon stopped crying. But he was shy and watched the proceedings from the safety of his mother's arms. The group were taken for a walk to look for flowers, butterflies, and birds. Kenneth and his mother were invited to go, too, and Kenneth soon forgot himself in the joy of the out-of-doors. The next Sunday he was back and started playing at once.

Parents are sometimes overeager for their child to participate. If the mother remains there should be a special place for her to sit away from the children and materials. She should be given a magazine or pamphlet to read so she may seem unconcerned.

One way the teacher can better understand how the child feels and thus know better how to help the child is to look back on her own early childhood and try to remember how she felt in a new and strange situation. One nursery class teacher recalls the panic she felt on being left alone at the age of three on the front seat of a one-room church when her mother was called to the back of the room to teach a class.

It takes patience, time and understanding to help the timid child to adjust himself to the nursery class. As the child's great interest is in activity and things to investigate, the nursery class should be represented to him as a place where interesting things can be done, and as soon as he feels secure this interest will help him to adjust himself.



Confidentially, Friends, What Did YOU Do on Children's Day?

CHILDREN'S DAY is two months behind you, far enough away so that you can evaluate the service given in your church, but not so far that you have forgotten the problems you faced and the high lights and low spots of the program.

Each year The American Baptist Publication Society prepares a program for use in our churches. We have been working on the theory that a service helpful to children, as well as to adults, should be made up largely from materials familiar to the children through their regular work. We have no way of telling how successful you find these programs unless you tell us. Many of you do tell us, and for these words of appreciation and constructive criticism we are truly grateful. But if you have convictions on the subject and have not written to us about them, will you not do so without delay?

Perhaps yours is one of those creative schools that develops an original program. If so, and you feel that your program this year was interesting and appealing, will you send us a copy of it? Many of our services have come to us in this way, after having been successfully worked out in a local church, and these usually make the best services for others to use. Only please act NOW, for the plans for next year must be underway soon.

Address your communications to Margaret M. Clemens, Editor of Children's Publications, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Interesting Plans

For the Cradle Roll

By ELIZABETH WILLIAMS SUDLOW

SINCE it came into existence, the Cradle Roll Department has passed through three distinct stages. First came the stage of sentiment when it was considered sweet and cute to have the baby's name on the Sunday school roll. Then came the period of spectacular performance when much emphasis was placed on fancy wall rolls, when elaborate entertainments were produced in the name of the cradle roll and promotion day saw little tots dressed inappropriately as college graduates, and when house to house visitation in search of babies often created rivalry between churches of different denominations. Last of all came the period when service was stressed. In-the-home work for the children assumed importance, mother study clubs and Sunday morning groups for the little ones were formed. Since cradles were frowned upon, the Cradle Roll Department became known as the Nursery Department, though many have clung to the older term when speaking of the work with the babies under three.

In any successful nursery or cradle roll program, personal contact with each baby and mother is of vital importance. The alert superintendent is searching constantly for new ideas that will be helpful to parents and children and that will carry the interest and concern of the church into the homes. Described below are a number of plans that have been tested and proved by different leaders.

One superintendent personally delivers the certificate of membership and with it offers a small potted plant for baby. These vary according to season. Many superintendents tie a tiny bouquet or single blossom to the certificate. Of great practical value is the plan followed by many of presenting the mother in the name of the church, with a helpful but inexpensive book at the time of baby's birth. A suitable volume, because it offers suggestions in guiding a little child's first religious experiences, is *Our Little Child Faces Life*, by Mary C. Odell.

One group of superintendents complain that they get no response to cradle roll parties; mother simply won't come out. Another group declare that when they prepare something especially nice in the way of a party, the response is excellent. It is so much nicer to be invited to some sort of special party than to just "a party," that others may be

interested in these suggestions given by many workers. Here is something for each month. January: use a leaf-shaped folder cut from construction paper and let the theme be "Turning over a new leaf." All sorts of helpful ideas may be introduced. February: valentines, of course. Use a love theme throughout the program. March: you might have a pussy willow party with a bit of willow run through the card; a shamrock party with plenty of green in evidence; a windy affair with invitation written on a kite. April: usually this will suggest the Easter theme. May: introduce a May-pole in the invitation or use a May basket, or perhaps this can be a bird party. June: build the party around Children's Day and make it a "children's party" for the mothers. July: be patriotic if you want to; use a tiny envelope tied to the staff of a small flag. August: this month suggests a picnic; why not write the invitation on a small paper plate? September: school days for the mothers; what shall be our course of study this coming year? Or it might be an autumn party with colored leaves, a squirrel, or a harvest scene developed in the invitation. October brings the Halloween theme and November must be a time of Thanksgiving. December is strictly a Christmas party.

The theme suggested in the invitation is sure to excite comment and interest. It is easier to plan any meeting around a central idea, and so whether you plan to have a monthly meeting of the department or only an occasional gathering, adopt some theme which is in keeping with the season.

One superintendent has a beautiful Madonna picture which is taken to the home of each new baby as it arrives. It is left there to hang close to baby's bed and will remain there until the next baby is enrolled. The picture does not follow all new members of the roll, but only the "brand new" tiny babies. Another superintendent follows a similar plan only a silver cup is used in place of the picture.

For baby's book the mother is always eager to get clippings, pictures, and other things which pertain to the first year or two of baby's life. Many superintendents see to it that there is a picture of the church, baby's first church home, to go into the book. It may be a snapshot made for the purpose, or a

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Helping Beginners To Choose Worth-While Activities

By HAZEL A. LEWIS

TWO principles are important in planning the setting and the program for beginners, whether the space is a screened corner or a room, whether the time available is thirty minutes or two hours. Children should be free to choose, but they should be surrounded by materials which lead to worth-while activities. They need the companionship and guidance of wise teachers, so that they may choose activities which will be satisfying because of the worthy ends to which they lead.

Let us imagine a group of beginners during the month of August. This means some of them are nearly six, the rest of them five "going on six." With few exceptions they are familiar with the room, the teacher and helpers, the procedure, and each other. If the first year of the Keystone Beginner Graded Lessons is being used, two units will be the basis for the month's work: Unit XI, "Guests," and Unit XII, "Helping in God's World." There will be in the file pictures of children engaged in friendly activities such as sharing toys, fruits, or games. Since the story, "A Guest Room for a Friend," hinges upon the plan of an oriental house, the lesson writer suggested that the new picture be in evidence when the children arrive. Blocks should be near by. Informal conversation about the picture, its outside stair to reach the roof, the little upper room will lead naturally to the suggestion by teacher or children, that a house like that could be built with

blocks. The usual housekeeping equipment (tables, chairs, dishes, dolls) would have led to playing house by some of the children. Getting ready for "company" would be a natural part of this play. The less aggressive and original children could be guided to the picture file and to discovering the pictures there and to the table where large sheets of drawing paper and crayons are lying. A helper suggests drawing pictures of "what we do for friends when they come to see us." (The word "guests" will have to be developed for some children.) The attention of all the children may be called to the oriental house some of the children are working on. This will lead naturally to the story of "The Guest Room for a Friend."

In this situation the following materials were used to suggest activities: pictures of children's activities in the file, the lesson-picture, blocks, housekeeping equipment, drawing materials. Informal conversation and suggestions were the methods used.

Following the story it would be natural to talk about kindness to guests, and to plan to invite a guest to the department next Sunday. Since it is vacation time there will probably be visitors in the homes of some of the children. Or some friend in the church may be invited. Plans for the guest's comfort and happiness may be made: "Where will our guest sit so he can see what we are doing?" "What will we show our

guest?" "What would he like to do?"

If the second year of the Keystone Beginner Course is in use, the children will have had during July a series of sessions about "God's Good Gifts" (of birds, flowers, food, water). The picture file will have in it many pictures used with that unit. There may be objects that were used and are still interesting to the children. They may have done some drawing or painting which still is precious to them. The teacher faces the question, "How can I lead the children on to the experiences of 'Showing Our Love for God' (Unit XI) so that the expression of their love will grow naturally from within?"

Putting away their drawings or paintings done in the previous unit, talking about them as they do so; enjoying old pictures, finding new ones, especially "God's Gift of Night" (Beginner Picture Set) will all lead to conversation about God, our Friend. Hearing the piano play a new song, some of the children will gather around and the words of "God Is My Helper" (No. 16 in *When the Little Child Wants To Sing*) may be sung to them by the pianist or a helper.

The next week pictures of children and others praying should be in a prominent place. The book *Prayers for a Little Child* should be where the children will see it. If it is already familiar, so much the better. A helper should be at hand to read aloud from it. Crayons or paints should be there for the chil-

dren to make pictures of things they "want to thank God for." Some of the children should be asked to help arrange the very simple place of worship to which the other children will be called when the special time for talking to God comes in the morning session. The picture, "Jesus Praying" (Beginner Picture Set) may be placed in the center of it. Or if the children place some other much-loved picture there, the lesson picture may be placed on the screen or in the picture corner in which the children gather for the story.

The activities on these Sundays consisted of handling pictures and their own creations, finding new pictures, arranging them, learning a new song, hearing prayers read, arranging the place of worship, and most of all engaging in worship. In this case again the method was that of friendly companionship and suggestion, plus a setting carefully prepared to suggest the ideas and experiences which would lead the children to desire to express gratitude and love for God.

In the One-Room School

By Jennie Stewart

MISS JANE was given the beginners to teach almost the first Sunday she was in Cedar River. There was a chair for the teacher which she tried to place at the center of the long front pew, to enable as many of the children as possible to hear what she was saying.

It was not a satisfactory situation at all. The pew was too high for small legs. The ends were too far away. The children who could hear her soon grew tired of sitting so long in the uncomfortable pew. Those on the ends who could not hear were restless from the very start.

Miss Jane set her wits to work at once on that problem. She asked her aunt for a strip of rag carpet that could be carried in a roll and washed when necessary. This she spread down on the floor in front of the pew as soon as the adults had gone to their classes. The children knelt on this and used the pew for a table. She brought crayons, paper, scissors, and other supplies each Sunday in a box so that the children could work with them.

When they were ready for a story, most of the children sat on the rug at Miss Jane's feet though there were always some who preferred to stand by her or lean on her knees.

She had a square of blackboard which she placed on the pew leaning against the back. The children could see it readily and use it, too, in that position.

The superintendent of the school agreed with her that a very short ses-

sion was best for the opening when little children were in the same room. So she arranged to put her children into their wraps and take them outside about the time the older folk were coming back for the closing exercises which might be drawn out a bit longer because of the short opening session.

Unless the weather was quite bitterly cold or actually stormy, the children really enjoyed this bit of time outdoors watching the birds, looking at growing plants and falling leaves, talking about the snow and the winter buds and the many other interesting things a thoughtful teacher can find to talk about out-of-doors on a Sunday morning.

When Miss Jane's class began to grow she asked for a girl helper who could go to her own class for all but those closing moments when she felt she needed a helper to keep the children interested and happy and safe out-of-doors.

At the same time Miss Jane discovered that these first-hand contacts with God's outdoor world, under the guidance of a friendly adult, provided an excellent way to help the children to appreciate the wonderful works of God who "hath given us richly all things to enjoy."

Sometimes the children and their teacher sang outdoors and did other things that they could not undertake in the confined quarters of the one-room church. The adults greatly appreciated not having that restless row of bobbing heads and whispering tongues right in front of them through the closing period when they wished so much to hear what was going on up front.

Group Painting

A Kindergarten Project

Illustrated on the Opposite Page

Group painting may be aimless "daubing" or it may be purposeful activity. It is more meaningful and more valuable to the children when it is their own activity, growing out of their experiences. After listening to stories and looking at pictures showing God's love and care for birds, animals, and all growing things, the children are ready to plan for their painting. They will decide, first, what they will paint, then how they will go about it. They will plan what they wish to do with the picture when it is finished. The actual work of painting will give pleasure, and, at the same time provide many opportunities for Christian growth. Tempera, calcimine, or water-color paints are best.

The pictures on the opposite page tell the story of the way in which one group of beginners carried out a happy and successful project.

TWO SIDES

To a Question

By PEARL HOLLOWAY

BY all means little children should have experiences that help them to think of others. It is fine to have them sing for old people and take gifts to those in hospitals, but first we must make sure that they will not encounter anything to disturb them nervously. True, they will meet all kinds of people as they grow older, but when they are very young they are impressionable and it is unwise to upset them by bringing them into contact with persons and situations that frighten or puzzle them.

A group of six-year-olds had made tiny paper baskets and learned some songs to sing to the inmates of an old people's home. The first old lady was smiling and appreciative. The experience was enjoyed by all the children. In the next room were five old ladies. One of them, her hair disheveled, sat upright, a pile of quilt blocks beside her. Another, sadly emaciated, lay on the bed, talking almost incessantly. Her face was thin and pale, and her constant flow of meaningless words made the children stare in wonder and in some fear, but they sang their best and presented their baskets smilingly. In another room was a man, not so very old, but with a vacant expression. He made no comment, but looked at the little folks foolishly. More old people were in another building and most of the children were eager to sing for them, too, but one little boy burst into tears crying, "I don't want to see any more old people."

Naturally, the leader left him in care of an assistant while the others sang, but she reflected earnestly as she took the class back to the church. The rest, while curious about the strange sights and sounds, had not been depressed. There might be something in this particular child's background or nervous temperament that caused him to be affected where others were not, but at any rate, she decided in the future to investigate carefully before she took small children to any kind of institution.

Many such experiences could be very helpful, and would provide happy occasions that would make thinking of others and sharing with others a type of conduct to be associated with pleasant results. But before leading little children into a situation again, she would be very sure she knew it thoroughly.

Aren't there two sides to this question, after all? The religious growth of little children will not be furthered through a disturbing or frightening experience.

The Beginners Make a Group Painting

THIS IS HOW WE DID IT:

1. THE CHILDREN VISIT A PARK TO LOOK FOR EVIDENCES OF GOD'S CARE.
2. THEY HELP THUMB-TACK HEAVY PAPER ON THE BACK OF A BLACKBOARD.
3. NEWSPAPER APRONS PROTECT THE CHILDREN'S CLOTHING.
4. WORK IS BEGUN ON THE PAINTING.
5. THE CHILDREN TAKE TURNS PAINTING. DETAILS APPEAR.
6. THEY SHARE THE FINISHED PICTURE WITH THE DEPARTMENT.



*Arranged by
Lottie May Cobb*

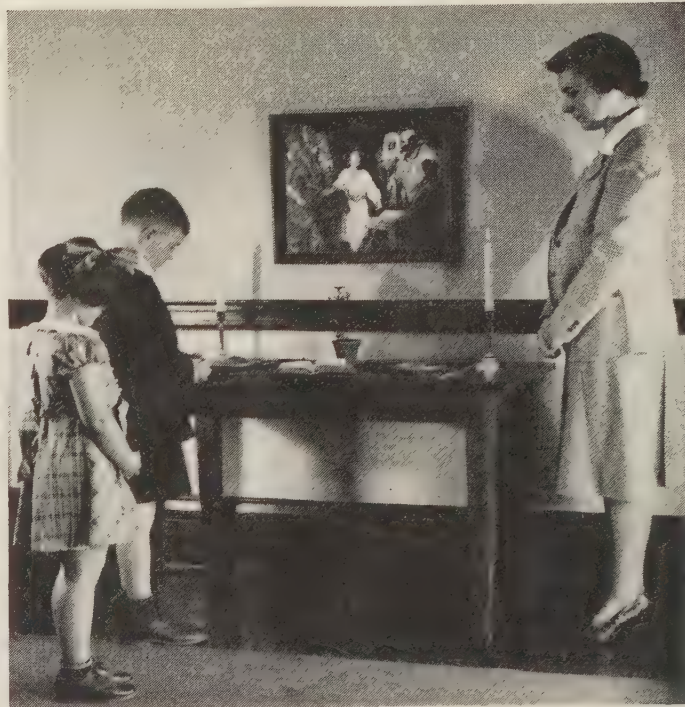
*Photographs by
Ralph Berry*



As the Primary Children Worship

AUGUST God's Beautiful Summer World

By MARGARET S. WARD



Ellis O. Hinsey

DURING August the primary children still will be spending much time outdoors. Four nature worship experiences are suggested. These conclude the series begun last month on the theme "We Worship in God's Beautiful Summer World." Keep in mind that your purpose is to help the children to feel glad to be alive in the lovely summer world God has made.

6. The Trees God Made

PREPARATION FOR WORSHIP. Enjoy this worship experience sitting beneath the welcome shade of some trees, perhaps on the church lawn. A city group might walk to a near-by park.

CONVERSATION. What do you like best about trees? Do you know the names of some trees? Can you imagine how bare our world would be if there were no trees? Trees are another of God's wonderful gifts.

LEADER.

A tree's about the nicest thing
That God has ever made.

What would we do in summertime
Without its cooling shade?

—Author unknown

SCRIPTURE. Psalm 104: 16.

LISTENING TO A NATURE POEM. "Trees," by Joyce Kilmer, in *One Hundred Best Poems for Boys and Girls*, compiled by Marjorie Barrows,

or

I wish I were a lovely tree—
Far out across the world I'd see.
I'd learn the secrets of the sky
When the wind softly swishes by.
The birds would sing me secrets, too,
About the things the world can do.

The stars near by would watch me nod,
And I'd feel very close to God.

—BERTHA R. HUDELSON, in *Juniors*

PRAYER of thankfulness for trees.

Dear God, I thank thee for the trees,
And all their kindly ways,
That I can play within their shade
On hot and sunny days.

—GLADYS M. GEARHART, in
Junior World

SONG. "Song of the Breezes,"¹⁰ or
"God's World,"¹¹ (vs. 3).

7. "He Causeth His Wind to Blow"

LEADER. For several Sundays we have been thinking of the things that make God's world so beautiful in the summertime. Today we are to listen to a story (or poem) about another of God's wonderful gifts.

LISTENING TO A STORY. "The Boy Who Found the Wind," in *The Story Shop*, by Odell;

or

LISTENING TO A POEM. "The Wind," from *I Wonder*, by Munkres, or "The Wind," from *A Child's Garden of Verses*, by Stevenson.

SONG. "The Wind,"^{1, 2, 4, 6} or "Blow, Wind."¹⁷

LEARNING BIBLE VERSES. Psalms 147: 18 and 135: 7.

LEADER.

Sometimes when the wind is blowing
The leaves of our maple tree,
I think it's God who is calling
And whispering sweetly to me.

—MARY GRACE MARTIN, in
Junior World

PRAYER repeated after the leader.

Thank you, God, for wind that blows
When gray clouds fill the sky;
It helps to dry my mother's clothes
And sends my kite up high.

It sails the little boats at sea
And turns the mill about;
The wind so jolly and so free
We could not do without.

8. Showers That Water the Earth

PREPARATION FOR WORSHIP. If possible, reserve this worship experience for a rainy Sunday, or soon after a summer shower followed by a rainbow.

QUIET NATURE MUSIC. "The Raindrops."¹²

LISTENING TO A POEM.

Down came the rain from skies above,
Sent as a message of God's love;
Pattered down in friendly way,
Did so much real good that day.

First the birds all came to drink,
Took a bath at puddle's brink;
Then the leaves of trees drank, too,
It refreshed them just like dew.

Flowers lifted faces fair,
Thankful for the raindrops there,
Crops grew better for the rain—
God was good to us again.

—GRAYCE KROGH, in *Junior World*

SONG. "Weather Song,"¹¹ or "Down Came the Raindrops."¹²

APPRECIATING NATURE SCRIPTURE. Joel 2: 23 and Psalm 65: 10.

LEADER. How many of you have seen a rainbow after a summer shower? What different colors are in the rainbow? How beautiful it is as it stretches across the sky as far as we can see!

ENJOYING A POEM ABOUT THE RAINBOW.

We looked out of the window
One rainy summer night,
And saw a lovely rainbow,
All made of colors bright.

"What is it?" and "Who made it?
Does anybody know?
And just where does it come from?"
We asked. "Where does it go?"

Do fairy artists paint it
Of flower dyes and dew,
In yellow, red, and orange,
Green, violet, and blue?

Our Granny says God gives us
The rainbow bright and gay,
Just as a sort of promise
That he's not far away.

—CECIL T. BLANCHE, in
Story World

SCRIPTURE STORY. In the Bible we may find the story of the very first rainbow that God ever made (Gen. 9: 8-17).

SONG. "Oceans and Rainbows,"¹ or "The Rainbow."²

9. The Mountains of God

PREPARATION FOR WORSHIP. Look at several pictures of beautiful mountains. Let the children tell of times they have spent in the mountains, perhaps climbing some hill to see a lovely view. Mountains are another of God's gifts. They tell us how wonderful and powerful God is.

APPRECIATING BIBLE VERSES. Psalms 65: 6; 36: 6; 121: 1.

LEADER.

God made the beautiful mountains,
The peaks of shining snow,
The wind-swept ridges and meadows
Where small bright flowers grow.

—ELEANOR HAMMOND, in *Juniors*

PRAYER.

Dear Father, who has made the world
So beautiful, we give thee praise.
We lift our eyes unto the hills
And make this prayer for summer days.

For tall, green pines and snowy peaks
For streams that sing a rippling song,
For cool, green pools where fishes glide
For mountain breezes clean and strong.

For friendly forest beasts and birds,
For slender trails that thread their way
Through woods and meadows starred with flowers—

Dear Father, "Thank you!" we would say.

—ELEANOR HAMMOND, in
Junior World

SONG. "Oceans and Rainbows,"³ (vs. 1).

LISTENING TO A STORY.

Jesus always thought of the beautiful out-of-doors as his Father's world. He would look up at the blue sky of his Father's world and say softly, "Thou, God, art my Father," for God was very real to the boy Jesus. The wind in the treetops seemed to be God's voice speaking to him. The little leaves rustling together seemed to whisper, "God made us all, each tiny leaf." And the birds singing in the early morning seemed to be chanting the Father's praise.

In the fields around Jesus' home there grew many bright red flowers which the people of those days called lilies. "These little lilies have more beautiful dresses than the finest king's robes," thought Jesus. "And it is my Father who clothes them all."

The boy Jesus watched the sun rise over the hills in the morning and go to bed behind the hills again at night. He felt the soft breeze, that seemed to start far away, come nearer and nearer, and blow gently against his cheek.

"Where does it come from? Where is it going?" he wondered.

He looked at the little birds building their nests so neatly and so cleverly. "My Father has taught them to do that," he thought. "How wonderful he is!"

Jesus could stand in the doorway of his little house and see the hills that came up very close in a very friendly way to the town in which he lived. He liked to climb those hills. Later, when he grew older, and his little legs grew longer, he learned to climb mountains. Up in the mountains he seemed nearer to God, and often talked with him there.

Many and wonderful were the things which the boy Jesus learned in God's beautiful out-of-doors. We are sure he must have thought, "How lovely the out-of-doors is! And my Father made it all."

—GRACE H. PATTON, in
Story World

SONG. "All Things Bright and Beautiful."⁴ 1, 2, 4, 5

¹ *Worship and Conduct Songs for Beginners and Primaries.*

² *Primary Music and Worship.*

³ *Melodies.*

⁴ *A First Book in Hymns and Worship.*

⁵ *Song Friends.*

⁶ *Songs for Little People.*

⁷ *Song and Play for Children.*

Those Third-Year Boys

By GRACE W. McGAVRAN

OUR THIRD-YEAR primary boys were a problem. Individually and collectively they turned our hair gray. Somehow we had missed fire in providing the activities that really interested them, and they had come to feel that they were too old for the department. Refusal to co-operate, and determination to upset procedures as often as they could simply baffled us.

The truth seemed to be that their abilities were not equal to doing the type of thing they wished they could do, and they scorned what they were capable of doing.

We tried a good many things. You may imagine our astonishment, therefore, when the one thing we had ruled out came suddenly as their own suggestion of what they wanted to do.

The minister's little boy had been sick, and we had guided the children in making a very lovely scrapbook for the child. The children had all admired it very much, for it was carefully done, the pictures had been thoughtfully selected and painstakingly prepared.

"We want to make another scrapbook," announced the chief torment of the third-year class. Well! And we had thought that of all the activities suggested scrapbooks would be the last to appeal!

"We'll think about it, during the week, and talk about it next Sunday," was the guarded answer. "It might be a very nice thing to do."

There was reason for that delay. Just to make one scrapbook after another would be mere busy-work and of no value. This voluntary suggestion must be made the entering wedge for helping the boys to want to do constructive things and to see that the department had many worth-while activities for them if they were open to suggestion. The leaders talked together at the close of the session and reached some conclusions.

We decided on making four suggestions at this point. We could make a scrapbook similar to the one made before and send it to the hospital. We could make a scrapbook of the stories of Jesus, from old story leaflets, and send it to the traveling library at a Negro school in the South. Or we could make some browsing-table scrapbooks for our own department. We also saw the possibility of making a jumbo scrapbook illustrating a hymn, a scrapbook big enough to put on an easel before the department, for the children to sing from. It could have one or two lines and a picture to each page.

(Please turn to page 32)

The Meadowlark's Song

By Miriam Drury

Oh, the meadowlark sings
Of a number of things,
But the song he is singing to me
Is the joy of the year
When the summer is here
And the world is so lovely to see;
So lovely, so lovely, to see.



to be held the first Sunday in September, one week before school opened.

"It would be nice to have a prize for the best one, too," suggested a first-year junior.

"It is fun to get a prize, isn't it?" agreed the leader. "But how do you feel if you are not the one chosen to receive the prize?"

"It isn't much fun," said one junior. "You don't feel so good." "You wish you had gotten it," replied others.

"Shall we give a prize?" asked the leader.

"Let's don't," agreed the juniors.

The big day arrived. The boys and girls came early with their work. As they arranged their articles for display they chatted together:

"Oh, did you really make that? It is pretty."

"I can do better on the next one."

"Let me see your scrapbook."

"Mine isn't like yours."

"Oh, what are those things?"

What a friendly fellowship they were

Doing Worth-While Things

By DORIS CLORE DEMAREE

HOW are your junior boys and girls spending their time during their summer vacations?

"Well," you say, "we have our vacation church school for several weeks. Then the children belong to clubs—boy's clubs, Scout troops, 4-H, and nature clubs."

Yes, but what do they do when they haven't anything to do? What about those that belong to no clubs?

When we think of the minor delinquencies and view the records of the juvenile courts, we soon realize that many of our boys and girls need guidance and encouragement in choosing worth-while leisuretime activities. If there is anyone who should be interested in promoting a project of this type, it should be the church school workers. But what can we do?

This is what one leader did:

On the Sunday morning following the close of school she planned her departmental service around the theme "Doing Worth-while Things." The plan developed as follows:

CALL TO WORSHIP.

Leader. Psalm 100: 4a.

Juniors. Psalm 117.

Leader. Philippians 4: 8.

HYMN. "My Master Was a Worker."

STORY. "A Corner in the Carpenter Shop." (An imaginary story of the boyhood of Jesus written by Mabel Niedermeyer.)

LEADER. "We know Jesus must have

spent his spare time doing things worth while and doing them well. While we can't all spend our vacations working in a carpenter's shop we can do other things that are worth while. Can you think of some of the things you might do this summer?"

JUNIORS. "We might collect rocks."

"Or butterflies."

"We might press leaves and put them in a notebook."

"Or make spatter prints of them."

"I like to make scrapbooks."

"I think I would like to make bird-houses."

And so they continued sharing their plans and ideas.

LEADER. "You know so many nice things to be doing this summer. Grown folks would call them hobbies. Sometimes they have what they call hobby shows when they bring together all the things they have created or collected so that others may see them. I wonder if this fall you would like to bring to church the things you will have done and share them with the rest of us?"

Eagerly they agreed. The summer passed and nothing more was said about their hobbies until the third Sunday in August. Then the leader said, "I've been wondering how our hobbies are coming along. What have you been doing?"

The response was highly gratifying. Would they like to have a hobby show? They would. Plans were made for this

having! Then they gathered around their worship center, a low table on which were candles and a group of carpenter's tools. Behind the table hung a lovely picture of "Jesus in the Carpenter's Shop."

LEADER. "Today we are thinking about working, of doing worth-while things. We often talk of God and the things which he has created. While Miss H——— plays a hymn, shall we again think of some of the things he has done."

SOFT MUSIC FOR MEDITATION.

RESPONSE:

"Holy, holy, holy!

Lord God of hosts.

Heaven and earth are full of Thee
Heaven and earth are praising Thee,
O Lord, Most High!"

LEADER. "Last Sunday the first-year juniors found some Bible verses about working. They would like to share them with you."

CLASS. James 1: 22a; 1 Cor. 3: 9a.

LEADER. "John and Mary have each found a verse."

JOHN AND MARY. Ecclesiastes 9: 10a; 2 Timothy 2: 15.

LEADER. "Jesus said, 'My Father worketh until now, and I work.'"

HYMN. "My Master Was a Worker."

SHARINGTIME. For a few minutes they had a friendly time sharing their things and telling something of interest about them.

(Please turn to page 32)

Junior Worship Services

AUGUST—The Workers in Our America

By ESMAH ALICE ORCUTT

LAST month we thought of the beauty we find in "Our America."

This month as we continue the theme, we shall seek to deepen our understanding and appreciation and widen our fellowship with some of the workers who help to make our America.

Again this month we urge that the juniors be given a part in building the worship services. The following suggestions are offered to help in the planning:

1. Select a committee of three to seven juniors to work with the superintendent. This committee should meet during the week of July 27 to August 3 to discuss the following problems:

a) How shall we present the services? (A topic should be selected for each Sunday.)

b) How shall we arrange the worship center?

c) Who shall be the leader for each Sunday? What boys and girls will assist?

d) Can we have a junior choir for August?

2. Plan your own outline for the services. Copies of the order of service should be made for each one who takes part. These juniors should come twenty minutes early on the day they are to take part to rehearse the service with the leader.

Hymns suggested are from *Hymns for Junior Worship*.

Preparation for Worship Service

Those who labor in our factories; stores, mine, government, and on farms make up "Our Workers." The last United States census report gives us ten great groups of occupations. It is our purpose this month to think of representative workers in these groups. Occupations from two groups are suggested for each week. If two reports will make the service too long, select only one.

The following methods might be used in presenting the workers:

a) Give a biographical sketch of a great worker in the field selected. Some of the following books may be found in your public library: *David Crockett*, Scout, Allen; *A Dutch Boy Fifty Years After*, Edward Bok; *Boys' Life of the Wright Brothers*, Charnley; *American Leaders, Book II*, Lefferts; *Modern Great Americans*, Law; *Heroines of Service*, Parkman; *Ten American Girls from History*, Sweetser.

b) Present a dramatization of the work of the group selected.

c) Ask people in the community who represent different types of workers to speak during the worship period.

d) Take a small group of juniors on a trip where they can observe workers. Have this group report their observations.

e) Select people in the community who represent different types of workers and ask juniors to interview them and report.

f) Pictures representing various types of workers or work could be selected each week for the worship center. For example, "The Angelus," by Millet, might be chosen to represent the agricultural workers. Posters representing each field of work could be made by the juniors. Many pictures are to be found in magazines. Products of workers selected could be arranged on the worship table.

First Week

A. Workers in Agriculture: Farmer, florist, fruit grower, poultry raiser.

B. Workers in Forestry and Fishing: Forester, fisherman, lumberman.

PRELUDE. "O Master-Workman of the Race."

CALL TO WORSHIP.

Leader: Make a joyful noise unto the Lord, all ye lands.

Group: Serve the Lord with gladness:
Leader: Come before his presence with singing.

Group: For the Lord is good; his lovingkindness endureth forever,

And his faithfulness unto all generations.

SCRIPTURE. Psalm 90: 16-17; 2 Timothy 2: 15.

HYMN. "All People that on Earth Do Dwell." (Stanza 1.)

REPORT on worker in Group A.

REPORT on worker in Group B.

HYMN. "The Workers." (Stanzas 1 and 2.)

OFFERING. Give and it shall be given unto you; for with what measure ye mete, it shall be measured to you again.

OFFERTORY HYMN. "The Workers." (Stanzas 3 and 4.)

PRAYER. A prayer of appreciation and thankfulness for the workers about whom we have been thinking. A prayer that we may be better workmen.

PRAYER RESPONSE. "Hear Our Prayer, O Lord."

Second Week

A. Workers Who Extract Minerals: Mine and oil well operator, quarryman.

B. Workers in Manufacturing and Mechanical Industries: Mechanic, baker, carpenter, shoe repairer, printer.

PRELUDE. "O Master-Workman of the Race."

CALL TO WORSHIP. (See first Sunday.)

SCRIPTURE. (See first Sunday.)

HYMN. "O Worship the King." (Stanzas 1 and 2.)

REPORT on Group A.

REPORT on Group B.

HYMN. "The Workers." (Stanzas 1 and 2.)

OFFERING.

PRAYER. Thanks for the riches God has placed in the earth and for the skill God gives to workers who plan and direct our great industries.

PRAYER RESPONSE. (See first Sunday.)

Third Week

A. Workers in Transportation: Aviator, bus driver, express agent, mail carrier, telephone operator.

B. Workers in Trade: Banker, deliveryman, newsboy, salesman, grocer.

PRELUDE. "O Master-Workman of the Race."

CALL TO WORSHIP. (See first Sunday.)

SCRIPTURE. (See first Sunday.)

HYMN. "The Workers." (Stanzas 1 and 2.)

OFFERING.

PRAYER. Thanks for the inventions that make transportation possible today; a recognition of the trust and faith which is necessary in our trade relationships; a desire that we may help those workers who help us.

PRAYER RESPONSE. (See first Sunday.)

Fourth Week

A. Workers in Public Service: Councilman, fireman, policeman, postmaster.

B. Workers in Professional Service: Engineer, explorer, nurse, doctor, teacher, scientist, author.

PRELUDE. "O Master-Workman of the Race." (Junior choir.)

CALL TO WORSHIP. (See first Sunday.)

SCRIPTURE. (See first Sunday.)

HYMN. "May Jesus Christ Be Praised." (Stanza 1.)

REPORT on worker in Group A.

REPORT on worker in Group B.

HYMN. "The Workers." (Stanzas 1 and 2.)

PRAYER. That wisdom and skill be granted those who serve us in the professional field and for guidance and courage for those who serve in public places. A recognition of the part these workers play in our lives.

PRAYER RESPONSE. (See first Sunday.)

Fifth Week

A. Workers in Domestic and Personal Service: Cook, barber, cleaner.

B. Workers in Clerical Occupations: Bookkeeper, cashier, office clerk, stenographer.

CALL TO WORSHIP. (See first Sunday.)

HYMN. "O Master-Workman of the Race."

REPORT on worker in Group A.

REPORT on worker in Group B.

HYMN. "The Workers." (Stanzas 1 and 2.)

OFFERING.

PRAYER. Our Father, we thank thee for our people who work in our country. May we find our places in the work of the world as we learn to follow the Master-Workman. Help us to be good workers; help all workers to work as he would work. Amen.

PRAYER HYMN. "O Master of the Loving Heart."

Doing Worth-While Things

(Concluded from page 30)

LEADER. "In the Riverside Church in New York City there is a certain window placed there in honor of all those who contributed thought or labor to the building of that church. The center of the window shows Jesus in the carpenter shop, and all around it are pictures showing workers who helped to build the church. When the church was dedicated they invited all these workers to come there for a service. As they walked around over the building each could point to his work and say, 'I did that.'"

"We have not been helping to build a church this summer but we have been doing things worth while and today we can point to our work and say, 'I did that.' Let us thank God that we can do things that are worth while."

PRAYER:

"Our Father, God,

We thank Thee for Jesus, the Master-Workman.

We thank Thee that we, too, may work.

Help us, O God, to choose to do worth-while things

And to always do our best."

HYMN. "O Master-Workman."

The minister, who had been in the group for this service, told the adults about the work the juniors were doing and invited them to view the exhibit after the morning service. Again there was a sharing.

Was it a profitable experience? Was there any religious value in the sharing of their hobbies with one another and with the adults of the church? Did the leader make a mistake in trying to incorporate this sharing into a worship experience? Did the juniors worship? What more might she have done?

The leader was trying to evaluate the project.

Surely it was a profitable experience. Let us consider the various pieces of work done by individuals in the group; scrapbooks of various kinds, including one in which a girl had written original stories and illustrated them with magazine pictures; collections of rocks, cocoons, bottles, and recipes; a knitted scarf; hats of twisted crepe paper; a stamp collection; original melodies for Bible verses; handkerchiefs and miniature buildings. Each was a worth-while activity which absorbed more or less time that might otherwise have been spent in idleness, or playing gangster or war.

As for the religious value in the plan, is not teaching to share one of the vital parts of our program of Christian education?

Did the leader make a mistake in trying to incorporate this sharing into a worship experience? The leader of this particular group felt that the boys and girls had had one of the most worshipful experiences of the entire year as they related their work and plans to God.

Summer Loveliness

By Mary Grace Martin

The world was full of loveliness today—
Waking flowers stretching up to greet
the dawn,

A robin family tripping on the lawn,
A fragrant field at rest with new-mown
hay,

A garden-bed where living colors met;
A mountain lake as peaceful as the
breeze

That tickled tiny leaves upon the trees,
A flash of silver in a dripping net;
Iridescent wings of a dragonfly,
A red canoe adrift upon the lake

As if it mattered not which way to take,
A rainbow ribbon stretched across the
sky,

A little child with folded hands to pray—
I thank thee, God, for what I saw today.

Those Third-Year Boys

(Concluded from page 29)

We wrote out the suggestions on a bit of reversible blackboard, and prepared to explain briefly to the boys what each would involve. They could take their choice. Which would they choose to do?

Sunday came. The boys considered the list we had prepared. But something quite different in the way of a scrapbook suggested itself to them. It was springtime and we had talked of birds in the opening service.

"Why can't we make a scrapbook of different kinds of birds?" they demanded.

"We could send it to that library that goes around to the Negro children's cabins." That part of our suggestions evidently struck fire.

"We could color the bird pictures," said a crayon enthusiast.

"Well, I think that could be worked. I'll see that you have bird outlines taken from our bird book, if you will undertake to study what the book has to say about the birds and color them correctly." Their teacher treated the idea with respect and other ideas followed.

"We could write something about each bird on the next page."

We did not want this sort of activity to take too much of the very limited time we had. So we suggested that we make a little fill-in questionnaire on the typewriter, and that the boys fill in the blanks with the correct information about each bird.

That appealed to them. Their writing ability was not good enough to make them want to write a lot. But they did want to put things down.

Planning took all our time. The silly atmosphere had vanished. Next Sunday the materials were ready for the boys. They set to work with a will.

The boys had responded with satisfaction to something that looked to them like a problem. Had we been giving them too little to solve? Had our work no challenge for them? Perhaps here was a clue to the next step.

There was a problem in the department which needed solving. Why not let the third-year boys tackle it? It was the problem about taking the offering in an orderly way. We made a quick decision. We would offer no choice next time. We'd simply ask their help in "solving one of the department's problems."

Meanwhile the thirst for accurate information about birds was being satisfied and put into the record for the use of "those little Negro children where the library goes."

Choosing Amusements

By BLANCHE HOKE

Why This Unit?

At this time of year boys and girls are apt to have a good deal of free time. Often they spend much of it in the movies, or listening to radio programs. Some of them may have hobbies that take a good deal of their time. Others may not know what to do with themselves and may drift around looking for amusement.

What the boys and girls do in their leisuretime has an important effect on their growth as Christians. When activities are self-chosen they develop Christian or non-Christian standards for choice, or habits of doing things without having any standards except the whim of the moment. It is important, therefore, that the church should help juniors to develop Christian standards, and should provide opportunities for them to use these standards.

What May the Unit Achieve?

Through this unit we may hope for the following results in the lives of the juniors:

The development of a sense of responsibility for the way in which one uses leisuretime.

The discovery of false values in movies and radio programs which are entirely untrue to life and science.

An increasingly Christian standard for the choice of amusements.

The association of good times with the beauty and goodness in the world.

Helpful Activities

Discussion. This will have an important part in the unit; only through guided discussion can the juniors develop standards and evaluate activities.

Reports. The juniors should be encouraged to make reports informally, using their own words and thoughts rather than merely reading a printed bit of paper.

Worship. The worship suggested during the unit is concerned with somewhat larger aspects of our world than the specialized part of it considered during the unit. Worship helps the Juniors to give thanks for God's out-of-door world, and to express aspirations for growth and for doing our share in the world.

Stories. Not many stories are suggested for telling, because this is not the kind of unit to which stories best contribute. However, if you know of any actual incidents concerning people

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

who do interesting things in their leisuretime, who have interesting hobbies or make contributions to others through their hobbies, you may well tell of these in story form.

Thinking about Scripture Passages. Scripture passages are used to build up Christian standards.

Making Up a Play. In Session 2 an incident is given in the "Materials for Your Meeting" which may well be presented in dramatic form.

Making a Frieze. This would show various leisuretime occupations for juniors, and will help to keep vividly before their minds the amusements and hobbies which they discuss during the sessions.

Making a Book of Leisure-time Occupations. This will give directions for the activities, and all members of the group can contribute to it or it can be made by part of the group.

Enrichment Sources

Your enrichment sources will be found especially in what people are doing. What are the favorite amusements and hobbies of the members of the group? What additional things are done or made by other boys and girls? How can you best broaden the interests of the group, acquainting them with new activities worth trying? Or does your group need to learn to choose fewer activities, with less scattering of their attention? Your answer to the last two questions will help to guide you in the emphasis you will put upon this throughout the unit.

You may wish to find a book or two which will give you help in how to make things. Look in your public library, or in your friends' libraries, and see what is available there. *Create Something*, by Felix Payant, gives help with many activities that may be junior hobbies or amusements.

Leaders will find help in the article, "Doing Worth-while Things," on page 30 of this magazine. Copies of the story-paper *Juniors* from July 27 to August 24 will be needed.

Session 1. August 3 MY LEISURE TIME

This first session should help the juniors to realize some of the leisuretime possibilities and to evaluate these in terms of interest and worth-whileness.

The Adult Leader's Preparation

As part of your preparation, you will want to gather information about things

that your juniors do in their free time. Read over the suggestions for the session and plan how you, as a part of the group, can join in the discussion and furnish unobtrusive guidance when needed. Go over the plans with the junior leader and find out whether or not there is any part of the meeting when he would like to have you take charge. Make sure that he knows how to guide the making of a frieze or a book of directions, or that arrangements are made for competent people to direct the chosen activity.

Be sure that you are acquainted with the general plans for the whole unit.

Session Outline

AS THE SESSION BEGINS. Use of books and pictures to suggest interesting leisuretime activities.

MUSIC. To prepare for worship.

WORSHIP.

DISCUSSION. What leisuretime is.

MAKING A CHART.

DISCUSSION AND REPORTS.

BIBLE STUDY. Philippians 4: 8 as giving some tests for what we do in our leisuretime.

PLANNING. How to record what we learn.

ACTIVITIES.

Session 2. August 10

HOW THE RADIO AND MOVIES HELP OR HARM

This week the juniors will think especially of the radio and movies, since most boys and girls spend much time with both. They will be helped to think about problems connected with radio and movies, and how best to choose when and how to use these amusements.

The Adult Leader's Preparation

Reference to specific programs or movies is not possible in these materials, since they will vary in different places. You will want to be familiar with what pictures the juniors see and what radio programs they most commonly hear, so that you can guide the discussion into specific channels. If you do not know about this, the junior leader can help you.

The juniors who are to take part may need your help in planning how to lead discussion. This is especially true of the one assigned, "Thinking about Some Programs." If your group has not had much experience in leading discussion, the junior leader may want you to take this part.

Session Outline

WORK PERIOD.

MUSIC. To prepare for worship.

WORSHIP.

RECALL. Of last week's discussion and other activities.

REPORTS.

DISCUSSION. "Thinking about Some Programs."

DRAMATIZATION (OR STORY). "A Family Radio Budget."

DISCUSSION.

SUMMING UP. Summing up the discussion; thinking about the bearing of Proverbs 2:11-12 and Romans 12:9 on the subject.

Session 3. August 17

MY HOBBIES

This session should help to broaden the juniors' interests and help them to see further possibilities in what they are doing and new things they may want to do. There will be a continued use of Christian principles in thinking about the subject.

The Adult Leader's Preparation

We will want to guard against urging the juniors to adopt new amusements or new hobbies if that would mean a more thoughtless or shallow use of their leisure time. However, we will want to try to widen their interests. Help them to see the value in other people's hobbies. All too often, boys and girls find interest only in what they themselves are doing.

Watch for any opportunity to guide the juniors into contributing to each other's hobbies. Watch also for the mention of hobbies that might help at church (as making collections showing where food or clothes come from; collecting pictures of a city or rural community at work.)

Session Outline

AS THE SESSION BEGINS. Exhibits set up by those showing them; work on activities.

MUSIC.

WORSHIP.

REPORTS ON HOBBIES, by those exhibiting theirs. Be ready to ask questions that will bring out information necessary for understanding or appreciating the hobby.

DISCUSSION.

REPORTS. "Some Hobbies," and "Learning More about Hobbies."

DISCUSSION. Ecclesiastes 9:10a read as something to think about as we work on hobbies or in group.

WORK PERIOD.

Session 4. August 24

CHOOSING THE BEST AMUSEMENTS AND HOBBIES

This week the thinking of previous weeks will find a climax in the building

of a set of Christian standards or questions by which hobbies and amusements may be judged.

The Adult Leader's Preparation

Plans should be made this week for a leisurely meeting, in which there is no rush or attempt to "conserve" time by cutting short discussion or the examination of exhibits. Only so can the set of standards really be developed by the group.

Do you know what kinds of hobbies are apt to be exhibited by your group this week? At the meeting, notice what is there and be ready next week to contribute further ideas, or be ready to tell the group this week about people whose hobbies are different and who might be invited to the next meeting. The suggestion for inviting others into the group next week should widen the juniors' interests and help them to be acquainted with others who are doing worthwhile things. It will give them an experience in being hosts to these others.

You will need to lead the discussion in which standards are formulated. Plan with the junior leader about this.

Session Outline

SETTING UP OF EXHIBITS.

MUSIC.

TOUR OF EXHIBITS.

HYMN AND BIBLE READING.

REPORTS.

DISCUSSION. This may be led by you as adult counselor. Call attention to the question put on the blackboard in connection with the discussion of where hobbies take you. Suggest deciding on other questions or statements that will help us to choose the best amusements and hobbies. Further questions may be suggested by the notes about ways in which hobbies cost us something. Bible material used during the past weeks may suggest still further standards. You will want to make sure also that the juniors include such a thought as, "Can I spend enough time on this hobby to make it worth while?" The standards may be thought of as the basis, not only for choosing hobbies or amusements, but also for choosing between various hobbies and amusements since we don't have time for all. They may be written on the board as formulated, and the juniors may make copies of them for their own use.

PLANNING AHEAD.

WORK PERIOD.

Session 5. August 31

HELPING OTHERS THROUGH OUR AMUSEMENTS AND HOBBIES

This last week of the unit will sum up the thinking of previous weeks, with

the additional thought of helping others through our amusements and hobbies.

The Adult Leader's Preparation

Two weeks ago the suggestion was made that you watch for hobbies that might prove helpful in the church. This week there is a discussion of that subject, to which you will probably wish to contribute.

The meeting for this week calls for rather informal procedure. This is especially true for the time when the guests explain their hobbies, and the time when the juniors try out new activities.

Session Outline

AS THE SESSION BEGINS. Visitors welcomed and helped to set up exhibits; other work finished.

EXHIBITS. Explanation by visitors.

SHOWING WORK DONE IN GROUP.

STANDARDS READ. Proverbs 3:1b read as a way of keeping standards.

DISCUSSION. Can we ever help others through our hobbies? (You will want to be ready to help the juniors find ways of doing so.)

SONG. "Building."

WORSHIP.

TRYING OUT NEW ACTIVITIES.

INTERESTING PLANS

For the Cradle Roll

(Concluded from page 24)

picture of the church cut from leftover church bulletins.

Raising money with which to carry on special work of the department has engrossed attention of many superintendents. One sewed tiny pockets all over a wee dress, leaving the tops open, and asked for donations to be placed in a pocket, then the mother was to sew over the one she used and pass the dress on to some other mother. Another department uses small banks which are opened at a social held once or twice a year. Freewill offerings are often taken at socials and meetings. Just about as many ways of raising money for the cradle roll have been tried as have been used in other departments of the church.

COMING NEXT MONTH

An interesting article on "Your Stained Glass Windows," a picture page and an article describing Ozalid Positive Printing (a "different" blueprint process), one on "Getting Acquainted with New Teachers," and many other suggestions for each department are in store for September.

Young People's Leader

DO YOU DRIVE

A Christian Car?

By ANNE WEST

SOMEONE pronounces a benediction, and the minister takes quick strides to the vestibule to shake hands with the congregation as it files out. Rain pelts down, and the walks are slippery. Grandma Wilson peers out from under her little black hat and wishes she had thought to bring her umbrella. She hopes her shoe soles will keep her from falling. What's that saying about old folks and little children being at odds with bad weather? Maybe she should have stayed home after all and listened to a radio sermon.

Mr. and Mrs. Henry Quinn come out behind Grandma Wilson. Their long black sedan is parked just around the corner. Henry's brows draw close in a frown when he remembers that he had the car washed only yesterday afternoon. It'll be a pretty sight now! He makes a dash for the door, and Mrs. Quinn climbs in the front seat beside him. They pull away from the curb where Grandma Wilson stands figuring how she is going to get around a big puddle of water without taking to the mud.

Scenes like that occur time after time, all over the country, on rainy Sundays. Perhaps Mrs. Quinn had a roast in the oven that needed basting. Possibly Mr. Quinn was expecting a telephone call. Maybe they were expected out for dinner and had several miles to drive. But surely Grandma Wilson had not walked to church from a distance that would require more than two minutes for their car to retrace. Perhaps they "didn't think."

Jesus certainly taught the principle of being unselfish with possessions. A car belongs on the list of possessions as definitely as a fine house, a bank account, or a field of wheat. It provides an opportunity to be gracious. It might be called an "acquired talent" with which to serve.

An automobile becomes such an accustomed necessity to the family that always has had one. Perhaps that explains why people so often fail to realize their car's possibilities in working for God, too. Henry Quinn probably gave a generous offering that same Sunday morning, but he hurried out the door of God's house, and forgot that paper and coin were not legal tender for all of his responsibilities as a Christian.

God can use your car in many ways. Any car, too—not just the Packards and the Cadillacs.

The Grandma Wilsons whose pride never would let them ask to ride if you didn't think of it first would be so glad if you did. I know one man who spends an hour and a half every Sunday morning just seeing that older people in the congregation have a way to get to the church service. First he calls them to see if they will let him come by for them, with special emphasis on the *let*. He makes it sound like a pleasure instead of a duty. If they are unable to go he discovers that by the call and saves himself an unnecessary trip. If they wish to go he tells them just when he will be along, and maps his route about town so that he can manage two or three of them at a time. He finds that old people are especially nice in two respects. They are almost always ready—he rarely has to wait for them as he does for young people—and they do not mind getting to church early if he has another trip or two to make.

I know a Sunday school teacher who carries out a similar plan—with children. Almost every neighborhood has parents who would be glad for their youngsters

to ride to Sunday school with you. They dislike letting them go alone, crossing streets over which Sunday traffic crowds. To help the children form the habit of attending proves one of the surest ways of getting their mothers and fathers church-minded, too.

A car does not have to be full of people to be of benefit. It can carry flowers to the morning church service, or away after the service to the homes of those who are ill.

Nor does a car have to confine its Christian service to Sundays only. The midweek meetings, the choir rehearsals, the practice nights for special programs offer occasions for service as do conventions and meetings in other towns, class parties, and young people's picnics. A car shortens the distance between personal calls—and many members would be glad to help make them, if only they had some means of transportation.

A plain automobile ride, without definite destination, has lost much of its charm for people who have a car, but for people who never owned a car, a drive still marks a high in entertainment. People who go around with an empty back seat in their car on a sunny spring day, or when the hills and the fields are riotous with color in autumn, simply "don't think."

Do you drive a Christian car? Take a look at the number of miles that peep through the dashboard. How many of those miles were ticked off in Christian service? They furnish your answer.

Camera Guild, Inc.



Who Pays the Piper?

A ONE-ACT PLAY

By ETHEL K. KRIKORIAN

Characters

Mrs. Abbott.
Doris Abbott Age 17 Ambitious.
David Abbott Age 15 A good fellow.
Bud Abbott Age 12 Has a mind of his own.
Nelly The maid of all work.
Conny Gould A school friend of David's.
Mrs. Waite A friend of Mrs. Abbott.

Time

From 1.00 P.M. to 5.00 P.M.

Setting

Dining table spread with after-luncheon dishes. Two or three dining chairs standing around table. A mantle shelf with clock and two vases. At other side of room a couch with cushions. Mrs. Abbott's rocking chair. A small table holding a vase and some books.

(As the curtain opens, NELLY, the maid, is clearing the table of luncheon dishes. MRS. ABBOTT is sitting in rocking chair, crocheting. BUD is sitting at one end of the couch, his feet on cushion, his knees drawn up to his chin, reading a book.)

BUD. Listen to this, Ma. (MRS. ABBOTT stops her work and looks at BUD. NELLY hesitates with load of dishes and listens.)

BUD (reading). "And as the Piper and the children reached the mountain, the side of the mountain opened like a door; and while the Piper played on his flute a wild, sweet tune, all disappeared through the door to be seen no more." . . . That's funny isn't it, Ma? Why did the children follow the Piper into the mountain?

MRS. ABBOTT. Because they were bewitched by the Piper and his music. (NELLY leaves room with dishes.)

BUD. Didn't they know they'd never come back?

MRS. ABBOTT. No . . . they didn't think of anything but following the Piper.

BUD. Well, I'd have known I was being fooled.

MRS. ABBOTT (crocheting again). I'm afraid you wouldn't have been any wiser than those foolish children in the story. We all are apt to follow the crowd, unless we keep our wits about us.

(Boys outside the house call to BUD. "Who-o-o Hoo Buddy, Who-o-o Buddy." BUD slams book together, jumps from couch, drops book on floor and rushes for door.)

MRS. ABBOTT. Buddy, come back and pick up your book. No book should be treated that way.

BUD (rushes back, picks up book, tosses it on couch.) Oh, gee, Ma! (Rushes out.)

MRS. ABBOTT (rocking). Pearl one, cast on five, pearl one, cast on five.

(Door opens and BUD rushes back all out of breath.)

BUD. Say, Ma, give me ten cents?

MRS. ABBOTT. Ten cents! Why I gave you ten cents this morning. That ought to be enough for one day. What did you do with it?

BUD. I bought some gum.

MRS. ABBOTT. What are you going to do with this?

BUD. Buy some more gum.

(Enter NELLY to tidy the room.)

MRS. ABBOTT. Now look here, Buddy Abbott, twenty cents in one day for gum is too much.

BUD. But, Ma, you don't understand. All the fellahs are waiting and they've got their money and I've got to have mine. 'Tain't just the gum, it's the baseball game that goes with it.

MRS. ABBOTT (puzzled). The baseball game! What is that?

GOD ALMIGHTY FIRST PLANTED A GARDEN. AND, INDEED, IT IS THE PUREST OF HUMAN PLEASURES.—FRANCIS BACON.

Gregor, from Monkemeyer



BUD. Say, Ma, I can't explain now, the boys are waiting. We want to get the gum on the way to school. You give me the money and I'll tell you all about it when I come home this afternoon.

MRS. ABBOTT (passing money). Well, it looks queer to me, but I suppose it's all right. Remember, no more money this week.

BUD (exultantly). No, ma'am! No, Ma'am! I won't ask for another penny. (Rushes from room.)

MRS. ABBOTT (returning to crocheting). Three chains, add five . . . Say, Nelly, do you know anything about the baseball game Buddy was so anxious about?

NELLY. Sure and I do, Mis' Abbott. All the children are crazy about it. My sister says it's the limit the way Mr. Dow thinks up things to grab the youngsters' money.

MRS. ABBOTT. Why, what do you mean?

NELLY. Well, yez see, Mis' Abbott, yez put a penny in the slot-machine and if a red baseball rolls out the shute, yez gets a stick of baseball gum. But I'll tell yez this, 'tain't often a red ball comes out; Mr. Dow's fixed that all right. The boys stand around that contraption three deep. Fact is, it's all a body's worth t' git inter the drug store without stumblin' over half the town.

MRS. ABBOTT. Why, gracious, that's a gambling game.

NELLY. Sure it is, but Mr. Dow's makin' money hand over fist, an' it'd be hard t' stop him.

MRS. ABBOTT (worriedly). I don't like this one bit. I wish I had taken time to speak to Buddy. Gambling games get such a hold on a boy.

(Doorbell rings. NELLY, who has been dusting, leaves the room.)

MRS. ABBOTT (looks at the clock). Half past one. Who can that be, so early in the afternoon?

MRS. WAITE (offstage). Never mind, Nelly, I'm not going to stop long.

(Enter MRS. WAITE.)

MRS. ABBOTT (rising). Emma! I'm glad to see you. Take off your hat.

MRS. WAITE. No, thank you, Carrie. I can't stop. I was passing, so I thought I'd drop in for a moment. What are you doing? Crocheting?

(The women sit down.)

MRS. ABBOTT. Yes, I'm trying out a new pattern.

MRS. WAITE. Don't you ever get tired of crocheting?

MRS. ABBOTT (*smiling*). No, I'm always excited over a new pattern.

MRS. WAITE. Have you seen Sally Washburn's new afghan?

MRS. ABBOTT. You mean the one with the log-cabin stitch?

MRS. WAITE. Yes, that's the one. She donated it to our club with the understanding that we all will sell chances on it. Twenty cents a chance. I took three books for you because you weren't at the last meeting. (*Opens bag.*) Here you are. You'll have to hustle, for most of the women have already canvassed half the town. (*Passes books to Mrs. ABBOTT.*)

MRS. ABBOTT (*opening books*). You mean I'm supposed to get out and sell these chances? Why, I never sold a thing in my life. Besides I hate to ask folks to contribute money when we both know they probably won't get anything in return.

MRS. WAITE. Pshaw, Carrie! Don't be so straight-laced. Every woman in the club is doing it. Why look here. (*Opens bag and takes out a handful of tickets.*) See these? They're all chances on something. (*Turns over tickets.*) This one's for an aluminum kettle. Six pairs of silk stockings, a bag of buckwheat flour, a student lamp, a diamond ring, and a trip to Niagara.

MRS. ABBOTT (*wonderingly*). Do you expect to win all of those?

MRS. WAITE (*laughingly*). Not exactly! But I live in hopes of winning something.

MRS. ABBOTT. I couldn't afford to take so much. It must use up a lot of money.

MRS. WAITE. Oh, so, so. I tell John that I need a new dress and he says, "How much this time?" And I say, "Oh, give me a ten-dollar bill." Then I buy a five-ninety-five dress and take the rest of the money for chances.

MRS. ABBOTT. I wouldn't like to do that.

MRS. WAITE. Well, that's the way I do it. (*Looks at the clock.*) Gracious! It's getting late. Someone will get ahead of me if I don't look out. See here, Carrie, why don't you come with me? I'll show you the ropes. Then it will be easier for you.

MRS. ABBOTT (*putting away her crocheting reluctantly*). I suppose I'll have to do my part. If everyone in the club is earning money by selling chances, it wouldn't look well for me to hang back. I'd hate to think the president considered me a shirk.

(*Exit both women. Enter DORIS. She goes to the mantle, looks into one vase, then into the other. Finding nothing, she stands considering for one moment. Goes to table, picks up vase and looks in, takes her mother's crochet needle*



FARE YOU WELL, OLD HOUSE! YOU'RE NAUGHT THAT CAN FEEL OR SEE, BUT YOU SEEM LIKE A HUMAN BEIN'—A DEAR OLD FRIEND TO ME; AND WE NEVER WILL HAVE A BETTER HOME, IF MY OPINION STANDS, UNTIL WE COMMENCE A-KEEPIN' HOUSE IN THE HOUSE NOT MADE WITH HANDS—WILL CARLETON.

and pokes at bottom. Finding nothing again, she goes to door and calls.)

DORIS. Nelly! (*No answer.*) Nelly, where are you?

NELLY (*entering the door*). What's the matter with you, Miss Doris? What are yez shouting your head off for?

DORIS (*sullenly*). If you'd answer the first time I wouldn't have to shout my head off.

NELLY. Well, what's the trouble? Don't yez know I've got work to do?

DORIS. Did you find anything in this room this morning?

NELLY (*looking around*). Like what?

DORIS. Like money.

NELLY. Like money! Fer the land's sakes where would I be findin' money in this room?

DORIS. In a vase.

NELLY. In a vase. Are yez crazy?

DORIS. No, I'm not, but I will be if I don't find that money. I hid it here last night and it's gone.

NELLY (*threateningly*). And yez thought I'd find it and wouldn't say anything about it?

DORIS. No, I didn't think you would keep it. But I wondered if you found it.

NELLY. Well, I didn't and I'll be tellin' yez this, Miss Doris Abbott, I've been workin' in this family fer tin years and this is the first time I've been accused of takin' anything that didn't belong to me.

DORIS (*putting her arm around*

NELLY). Oh, come off your perch, Nelly. I didn't think you stole it. I only wondered if you found it. You see, I was playing cards at Helen's yesterday after school. We all put some money in the kitty.

NELLY (*in astonishment*). In the cat! Whatever for?

DORIS (*impatiently*). In the pool.

NELLY. Oh, sounds like gambler's talk t' me.

DORIS. Whatever it's called, it's the common fund, and I won it yesterday for the first time. I was late to supper so I tucked it into one of these vases and now it's gone.

NELLY. How much was it?

DORIS. Three dollars.

NELLY. And where did yez git the money ter play with, I'd like ter know.

DORIS. I—borrowed it.

NELLY. From whom?

DORIS. Why—from no one. I borrowed it from the house money.

NELLY (*in surprise*). Borrowed! Plain helped yersilf, I'd say. Look here, Doris, how do yez think yer mother'd like that?

Sounds risky t' me.

DORIS. You look here, yourself. Don't think because you've worked in this family for ten years that you can tell me what to do.

NELLY. Faith, and who'll stop me. Not you. I ain't washed yer face an' tidied yer nose, without bein' able ter tell ye the truth when I see it. Ye take

the house money t' gamble with, an' someone's gone an' taken yer winnin's. All I can say, it's what yez deserve, but I hope ye'll return the house money before yer mither finds it gone. I guess it would send her t' bed with one of her bad headaches, if she knew what ye'd done.

DORIS (*shamefacedly*). You won't tell her, will you?

NELLY. 'Course I won't tell her, but I ought to. She's the salt of the earth an' I hate to see her worried over you children.

DORIS. Well, I can't pay it back unless I find my money. I won't get my allowance until next week. She can't help finding it out.

NELLY. How much did ye take?

DORIS. One dollar and a half.

NELLY (*taking pocket-book from deep pocket in her dress*). I'll tell ye what I'll do, though I think yer no better'n Jim Tully at the bank who borrowed five thousand dollars of other folks' money t' play in the stock market. If ye promise never to do this again I'll lend ye the money to pay back what ye took. Then when yet git yer allowance, ye can pay it back to me. (*Counts out money and hands it to Doris.*) Here yez are. Now run along an' put it in the teapot 'fore yer mither gits back. She's out callin' with Mrs. Waite.

DORIS (*throws her arms around NELLY*). Oh, Nelly, you're a dear, even if you did say some horrid things to me. (*Turns, then stops perplexed.*) But, say, how am I going to play tomorrow with the girls? I haven't any more money.

NELLY. Yer not thinkin' of playin' again! Well, I'll tell ye this, Doris Abbott. I'll help ye return the house

money but I won't help ye to gamble. My father was a gambler. He'd bet on the weather, the elections, the horses, anythin' anyone would bet with him. We never knew when we were goin' to have enough to eat. Then there was the time when he took Timmie's shoes and pawned 'em so he could have money ter bet on the ballgame. When I wuz a girl I had my fill of gamblin'. No, sir, no gamblin' nor bettin' fer me. Now, run along an' put the money away. I've got to bake gingerbread fer supper. (*Exit both.*)

(*Enter DAVID and school chum, CONNY GOULD. Boys are carrying schoolbooks and move toward center table.*)

CONNY (*as though continuing a story*). And Flash and I stayed with Murphy after you fellahs left. And Flash says to Murphy, "Of course, coach, we want the best football suits the store can send." And Murphy says, "They'll cost a lot of money, Flash." And Flash says, "Money's no object when it means nifty suits."

DAVID. How much did Murphy say they'd cost?

CONNY (*airily*). Oh, twenty-five or thirty bucks.

DAVID (*dismayed*). Twenty-five or thirty bucks! Gee, I might as well drop out. I'd know better than to ask Dad for that amount of dough. Why, he couldn't afford that much just now.

(*Boys draw out chairs and sit at table.*)

CONNY. You don't have to ask him.

DAVID. What do you mean—don't have to ask him. How'd I get it if I didn't?

CONNY. That's easy enough.

DAVID. Easy! Money doesn't grow on bushes around this house.

CONNY. You leave it to me, Dave. I'll show you a way to make all the dough you want.

DAVID. How?

CONNY. Everyone in the gang puts some money into the jack pot—say fifty cents or a dollar.

DAVID (*impressed*). Isn't that a lot of money?

CONNY (*disgusted*). Say, Dave, what are you, a cheap skate? I didn't think when I started, you were that kind of a guy.

DAVID. I'm not cheap and you know it. If you don't want to tell your scheme, it's all right with me. I guess I can find some way to buy my suit.

(*Both boys draw circles on blocks of paper in moody silence for a minute. CONNY looks up first and smiles.*)

CONNY. Well—as I said, we all put some money in the pool at so much a share—say ten cents. Then at the end of each day we look in the paper to find out how much money's been made at the race tracks on the horses, you know. We add it up and the fellow that guesses the first three numbers of the total figure, gets a dollar for every share he puts in.

DAVID (*enthusiastically*). Say, Conny, that sounds good!

(*DORIS opens the door and looks in.*)

DORIS. Oh, it's you two. Say, David, did you find any money in this room this afternoon?

DAVID (*looking around*). No, how could I find any money in this room?

DORIS. You needn't look so surprised. I'm just asking you, that's all. I left some here last night and now it's gone. (*Closes door.*)

CONNY. Just like a girl! Well, have you decided how much money you can put down?

DAVID (*takes out wallet, looks through the contents—counts what money he has.*) By going without school lunches and car-rides, I can put in seventy-five cents.

CONNY (*taking money that David passes to him*). Good! You won't be sorry, Dave. When you get your 'slice of the melon' as my father says, you'll thank me for telling you how to finance your little wants. (*Rises.*) Say, when I grow up I'm going to be a promoter like my father. They make plenty of dough. (*Walks towards door.*) Well, so long. I must run. Homework, you know.

DAVID (*half-heartedly*). So long. (*When alone, he opens his books and studies a minute, then takes out his wallet and counts the money that remains. He still has the coins in his hand when the door opens and MRS. ABBOTT enters in hat and coat. She drops exhausted into rocking chair.*)

MRS. ABBOTT (*wearily*). Hello, David, I see you're home.

CONQUERING, HOLDING, DARING, VENTURING AS WE GO THE UNKNOWN WAYS,
PIONEERS! O PIONEERS!

—WALT WHITMAN, *Pioneers! O Pioneers!*



YOUNG PEOPLE'S LEADER

DAVID (*absent-mindedly*). Yeah! I'm home.

MRS. ABBOTT (*taking off hat*). Gracious, I was never so tired in my life.

(*Enter NELLY and BUD, carrying a tray of glasses and a pitcher of lemonade. NELLY places tray on table and takes the pitcher from BUD. Then she pours lemonade and passes a glass to MRS. ABBOTT.*)

MRS. ABBOTT (*sipping*). Oh, Nelly, how good this lemonade is. M-m-m-m. You've saved my life.

(*BUD takes his mother's hat. Places it on table. NELLY pours for boys.*)

DAVID (*sipping*). What you been doing, Ma, to make you so tired?

MRS. ABBOTT. Tramping all over town trying to make women buy chances on an afghan they wouldn't take as a gift. One woman said she was worn out answering the doorbell. Another told me she would give me the ten cents but she was half-crazy between her son buying gum at the drug store and her daughter playing some kind of a money game with the girls after school. I wonder if that is what Doris does after school. She doesn't come home as early as she used to.

DAVID (*eagerly*). Say, Ma, why don't you and your friends do as we fellows are going to do? You put some money on a spot, say the baseball games or the horse-races, then at the end of the day you divvie the proceeds. It's a dilly of a way to make money and it's lots easier than tramping all over town calling on folks.

BUD (*enthusiastically*). Or why don't you have a gum machine like Mr. Dow? I'd get all the boys to buy from you, Ma.

MRS. ABBOTT (*looks bewildered at both boys*). Why, where do you get such ideas? Do you realize that you are suggesting that I and my friends set up a gambling machine?

(*Boys look uneasily at each other.*)

DAVID. We thought it would make it easy for you. Folks like games where they have to take a chance. Makes it exciting for them.

NELLY (*collecting glasses*). They're like all the boys an' girls, Mis' Abbott. I read in the paper that a crowd in the United States wuz trying to make us the biggest gamblin' country in the world.

MRS. ABBOTT. How dreadful! Something ought to be done before the country is actually destroyed.

NELLY. You're right, Mis' Abbott, but what can be done?

MRS. ABBOTT. I'll have to think.

(*Enter DORIS, who looks around the group.*)

DORIS. What's up? You all look as solemn as though you were at an owl convention. Any bad news? (*Sits on sofa.*)

MRS. ABBOTT. I don't know how you

will look at it. The boys were telling me a few easy ways to make money.

DORIS. That wouldn't make me sad. I'd welcome anyone who'd tell me how.

MRS. ABBOTT. Would you welcome the idea if it were a gambling scheme?

DORIS. What's that got to do with it. Ma? Everyone seems to be drawn into some kind of a racket these days. You wouldn't be in the swim if you stopped to analyze every little thing that someone suggests.

NELLY (*leaving room*). Those that swim sometimes sinks.

(*DORIS gives NELLY a sharp look.*)

MRS. ABBOTT. Doris, I'm sorry you take this attitude, especially before the boys.

DORIS. Didn't you sell chances this afternoon? What do you call that, Ma?

MRS. ABBOTT (*looking startled*). I never thought of that in the light of gambling. I'm just as much to blame as you children.

DAVID. Doris lost some money in this room. Said she put it in a vase.

DORIS (*crossly*). Can't you ever keep anything to yourself?

DAVID. Why should I? You thought I took it.

MRS. ABBOTT. What's all this about, Doris?

DORIS (*hesitatingly*). I put some money in the vase on the mantle last night and when I looked for it, it was gone.

MRS. ABBOTT. And you thought someone in this family saw you hide it and then took it.

DORIS. Not exactly that, Ma, but when I looked for it, it was gone. It couldn't hop out of the vase all by itself.

MRS. ABBOTT. Where did you get the money?

DORIS (*reluctantly*). It . . . it was like this. A number of us meet at Helen's after school.

MRS. ABBOTT. Yes.

DORIS. And—and—play a little game at so much a point.

MRS. ABBOTT. Yes.

DORIS. Last night I won for the first time. I felt proud of myself—and now it's gone. I wasn't going to tell you this either—but I'd used up my allowance so I—I—took some of the house money to play with. I'm sorry now—because—I'm—no better than Jim Tully.

DAVID. Jim Tully's in jail.

DORIS (*miserably*). I know it.

(*BUD leaves his chair at table and sits on sofa beside DORIS.*)

BUD (*eagerly*). Say, Ma, Doris is in the mountain.

DORIS (*turning to BUD*). What do you mean I'm in the mountain?

MRS. ABBOTT (*sadly*). It looks to me as though we all were in the mountain. The Piper has whistled and we have danced merrily.



Free-Lance Photographers Guild

WE ARE THE ROADSIDE FLOWERS,
STRAYING FROM GARDEN GROUNDS;
LOVERS OF IDLE HOURS,
BREAKERS OF ORDERED BOUNDS. . . .
WHO SHALL INQUIRE OF THE SEASON,
OR QUESTION THE WIND WHERE IT
BLOWS?
WE BLOSSOM AND ASK NO REASON,
THE LORD OF THE GARDEN KNOWS.
—BLISS CARMAN, *Roadside Flowers*

DAVID. What do you mean, Ma?

MRS. ABBOTT. About the story Bud was reading this noon. You know the Pied Piper of Hamelin. You remember that the Piper enticed the children into the mountain with his music. Bud thinks we have been like the foolish children; followed the Piper without thinking where we were going. (*Rises with decision.*) But we are not going to be foolish any longer. I see now that we wanted to make money quickly and by getting it for nothing. That leads to a lazy manner of looking at life. You and I are going to change this.

(*Boys look at MOTHER. DORIS plays with her handkerchief.*)

MRS. ABBOTT. I'll begin with Doris. (*DORIS looks up.*)

MRS. ABBOTT. Doris, I took the money from the vase. I often drop a few cents there when in a hurry or expect to pay a bill. This morning I intended to settle the egg bill and when I went to the vase, I found three dollars beside the change I had already dropped in. I was puzzled. I couldn't remember placing any bills in the vase, but there they were, so I thought I must have put them there in a moment of absent-mindedness. I took them out and put them in my pocket-book. (*Opens purse and hands the money to DORIS.*)

(*Please turn to page 45*)

Party Stunts

By ELEANOR M. MARSHALL

WHAT are you planning for all those parties that you said you would have during the remaining weeks of the summer holidays? How will you see that your guests have a good time? Will you use old games that everyone knows? Or will you start things off with a bang by some brand new stunts that will make everyone so curious that people will forget to be shy? Or maybe you would like to combine both old and new games?

Every party has its own problems and no one method is certain to be perfect or to insure an evening of one hundred per cent fun for each person who attends. Still no hostess must be warned to keep things on the move. Nor told that the sooner the fun starts and the longer it lasts, the better one will enjoy himself. Those who do not mix with others readily need special attention. You must provide games that will help ease these standoffish folk into joining in the merriment. Otherwise, they will slink around looking unhappy and spreading gloom.

Better not wait until everyone has arrived before allowing the sport to start. Have some "ice-breakers" ready that can be used to keep even the first arrivals doing something from the instant they stick their heads inside the door until they halloo back their last goodbye from halfway down the block.

Vacation Cruise

Perhaps as good a way as any to begin is to appeal to the traveler's instinct in all of us. Try a "Vacation Cruise." This will require a bit of work, for you need to make some cardboard baggage tags for each guest. On each tag put the name of a ship, making these names as romantic as you like. Maybe "S. S. Cupid," "S. S. Lovelorn," "S. S. Romance," or "S. S. Sweetheart" will steer you in the right direction. Make two tags for each ship. Put one in the box for girls and the other in the box for boys. Ask the boys to draw from their box and then go in search of their "shipmates."

Matrimonial Fortunes

Because a girl likes to hear something about what the future holds in store for her, a game like "Matrimonial Fortunes" is sure to arouse interest. You need only some feathers and a large piece of wrapping paper. Mark the paper off with squares, writing in each square the name of a different kind of man. An old rhyme will suggest rich man, poor man,

doctor, lawyer, merchant—and your own ingenuity will help out with lion-tamer, G-man, crooner, aviator, soldier, diplomat, and anything else you think will be appropriate.

Spread the paper on the floor. Ask each girl to stand at a given distance and blow a feather toward the magic fortune-telling rug. For, of course, each girl who blows a feather into a square is going to marry the type of man on whom the feather falls. But should the feather fall outside the paper, the girl is doomed to die an old maid, poor thing.

Autographs

Here is another fine game that surely will get everyone acquainted. You need a pad and pencil for each player. At the signal "Go," each player dashes madly around getting autographs from the other guests and scribbling down his own. The one who collects the greatest number of names in the shortest time wins and is given a tiny prize. This might be a china dog labeled "Publicity Hound."

Active Music

By means of this game you can find out how much your guests know about music. Divide the players into groups of

THERE ARE GAINS FOR ALL OUR LOSSES,
THERE ARE BALMS FOR ALL OUR PAIN;
BUT WHEN YOUTH, THE DREAM, DEPARTS,
IT TAKES SOMETHING FROM OUR HEARTS,
AND IT NEVER COMES AGAIN.

—R. H. STODDARD

H. Armstrong Roberts



two or three each. Give each group the title of some song and ask them to act it out so that the others may guess the name.

Perhaps everyone in the group will amble across the "stage" with a smile so wide it rivals the famous grin of the Cheshire cat. This will be their way of illustrating "Smiles." Or they may come rolling on, laughing noisily and imitating the gait of seamen for "Merrily We Roll Along." They can swing bells for "Jingle Bells," try sailing a boat to picture "Sailing." Some may give imitation bird calls while one of the others keeps cupping his ear in an attitude of striving to hear for "Listen to the Mocking Bird"; or perhaps they will even go through the motions of drawing up the bucket from the well for "The Old Oaken Bucket."

Scrambled Letters

Here is another rousing game. You need two sets of letters—L A E I O U V R T D R H M—made on large cardboards. Each team receives a complete set. Each player receives one letter on a string around his neck. Then the leader shouts out words that can be formed from the given letters.

Suppose you say, "Love." The players who are wearing the required letters scramble forward, and sort themselves out in the necessary formation to spell the word. Other possibilities are dear, heart, pet, doll, etc. The team first to spell the word receives five points, and the side that first reaches twenty-five or any designated number of points wins the game.

Mysterious Message

Now it is time to test the originality of your guests. Give each player a piece of paper and a pencil. Tell them they must write a letter using the titles of songs. For each word they use that is not included in some song title, two words will be subtracted from their total word count in the message. Have everyone start at the same time and allow only three minutes for the writing of each message. Give a prize for the longest letter that has the most understandable message.

Maybe the winning letter will read something like this: "Down by the Old Mill Stream, Sweet Adeline, Let Me Call You Sweetheart, but Shoo Fly Don't Bother Me for I'll Tip-Toe Through the Tulips While Seeing Nellie Home over The Long, Long Trail to A Place Where Dreams Come True."

Floppy Slipper Relay Race

After so much mental exertion it might be well to suggest a game that will get everyone moving. You will need two pairs of enormous slippers, the bigger the better. Divide the guests into two teams

and give each team one pair of slippers. At a signal, the first player in each team puts on the tricky "steamboats," then goes sloshing across the room and back before passing them along to the next player in line. This second player must repeat the journey and pass the slippers along to the next candidate. No player may take a step without wearing the slippers. Each learns how hard it is to keep the cumbersome things on while trying to run. The team that finishes first gets a balloon or a noisemaker or some trifle as a trophy for fleetness.

Mystery Scramble

If the fun lags, stir things up with this howler. You will need a stout bag filled with balloons, paper caps, noisemakers, and any other inexpensive favors. Hang it from the lighting fixture with a string dangling from the bottom. Blindfold one couple, give them each sticks and tell them they have two minutes in which to slash the mystery bag. If you see to it that someone uses the dangling string to pull the bag out of harm's way every time the "duellists" get in range, the fun will last longer. But a lucky jab will burst the bag at last and everyone will scramble madly after the plunder.

See if they won't scramble just as eagerly for all your invitations, after spending such a hilarious time together.

Goofus

By Cleve Williams

THE game of Goofus is so simple and silly that it's almost impossible for the players to keep from laughing—and if they laugh, they're out of the game!

The leader has learned ten nonsense phrases beforehand. The players sit in a circle. The leader solemnly recites one phrase. In turn, each player must repeat the same saying without a mistake and without laughing. Everyone who misses or laughs at his own mistake or the mistake of another has to leave the circle. The last one remaining in the circle wins.

The leader begins: "One ominous old owl." It goes around the circle, everyone repeating it in turn. Then the leader recites the next phrases. Here are some samples:

Two tipsy turtles tipping tin tables.

Three thirsty thrushes thoughtfully threshing thistles.

Four foolish, forlorn fish fanning fins fretfully.

Five funny fowls fishing for fresh figs.

Six soulful sisters slowly slugging soup.

Seven sloppy sailors slowly sailing seaward.

Eight enormous elephants elegantly eating eggplants.

Nine nimble nitwits naughtily nibbling nasturtiums.

Ten tall, temperamental tadpoles tenderly tattling to two tiny trout.

Players will find it extremely difficult to finish a sentence without a slip of the tongue or of the funnybone.

PROVERB Party Games

By E. H. JORDAN

Proverb Mixups. Select about ten well known proverbs and mix up the words of each one. Provide the players with paper and pencils and tell them to rearrange the words in their proper order. For instance, "Nine saves in stitch a time," should be, "A stitch in time saves nine." Or "Indeed is a need in friend a friend," should be rendered, "A friend in need is a friend indeed."

Shouting Proverbs. In this hilarious game, whoever is "It" goes out of the room, while the others select a well known proverb. One word of the adage is allotted to each player. When "It" returns, at a given signal the players all shout at the same time, each yelling his own word of the proverb. The guesser must try to catch one or two key words that may enable him to guess what proverb has been selected. The player who gave away the proverb then takes his turn at guessing.

Guessing Proverbs. This game is a variation of the preceding one. The guesser goes out of the room while the other players select a proverb, and again each one takes a designated word of the saying. When the guesser returns, he is permitted to ask one question of each person in the group. Each one must use in his answer, the word allotted to him. The questioner goes round and round the circle until he gets a clue from somebody. Then he names the proverb and the one who gave it away goes out.

Proverb Mouth-twisters. In this game, the host makes up a long list of familiar proverbs, but instead of the usual form, he rewrites them, using unfamiliar words and terms. The players are required to reduce the saying to their usual form. Here is a sample: "Individuals who are wont to inhabit domiciles constructed of vitreous material should not indulge in the practice of manually propelling missiles." In ordinary English, this rendered, "People who live in glass houses should not throw stones."

Jumbled Proverbs. Prepare ahead of time by mixing up sixteen proverbs. Do not jumble them too completely, but



Harold M. Lambert

TO FRIENDS

By Clara Ellen Spelman

There are a few—
Such a very fine few—
Who belong with the things and
places
We love the most.
Who by their silences
Say more than all the words
In all the languages at once.
And by their unquestioned trust
Do more than all the heroic deeds
in history.
For all of humankind
Who live in love of peace,
And especially for that inner few,
Heavenly Spirit above,
I'm thankful.

make sentences containing parts of two sayings. Here are some examples. "It is an ill wind that has no turning." "It is a long lane that makes fine birds." The players must unjumble the proverbs. At the finish, they should have sixteen complete sayings with no leftover words. In preparing the jumbles, be careful to play fair by not duplicating any parts or any single words of any of the adages.

NEXT MONTH

Everything goes round and round; the guests become more and more wound up; for it's the "Merry Go Round Mixer" at the next young people's party in your church. Wait till you see that "Roundabout Race," that "Go Round Relay," wait till you play "Grab a Horse" according to the rules—then you'll know what it is to laugh until you ache.

Meeting Outside Competition

By SETH HARMON

THE young people of Lakeside Church had an attendance problem that *was* a problem. Lakeside, which has become a popular resort, is crowded in summer with young people from neighboring inland cities. They often neglect to establish church relationships among strangers for the few weeks of their stay. Attendance of year-round residents seems to slump proportionately at this season also.

How to hold the regular members and attract the transients as well had stumped a long line of Lakeside Attendance Committee chairmen until Lee Welch took over the position.

"My theory is this," he told his two helpers. "These visitors come to Lakeside to enjoy themselves. Only if we can offer them something more attractive than they can find elsewhere at ten o'clock on Sunday morning will they come. If we do that we won't have to go after them."

"Think Sunday school can compete with a canoe trip?" Jean inquired dryly.

"Or a hike around the lake for a picnic and a swim?" Harry put in.

Lee measured his words. "I think it can. But to meet such competition, we have plenty of work to do." That afternoon homemade posters appeared on the post office bulletin board, at the boat-landing, canoe sheds, and the tennis courts. The announcements asked two questions:

Can you sing from C to C?

Do you play any instrument?

In either case, you'll enjoy Lakeside's Musical Rally! Bring your instrument—or your voice—to the bandstand by the lake next Sunday morning at nine. We guarantee one hour of musical pleasure for everybody!

Lee's committee had chosen a good hour for the get-together. Lakeside's visitors were beginning to saunter down to the beach for the day's activities when the shrill sounds of trumpets attracted them toward the bandstand. Lee had lined up two friends to play "Adeste Fideles." Afterward the musicians led the gathering crowd in singing "America" and a familiar hymn.

"Those who brought instruments please meet me under those maples yonder," the church organist invited. The owners of two violins, a ukelele, a flute and a mouth-organ followed the trumpeters to the appointed place. All were welcomed. The organist passed out the music of a simple orchestral arrangement and practice began. What the group lacked in harmony they made up for in volume and enthusiasm. When ten o'clock came, the "orchestra" was invited to play at the opening session of the Sunday school.

Lee's committee, meanwhile, had divided the singers into voice groups.

The boys were a bit shy about committing themselves. So those who denied being either basses or tenors went into a mixed group. Their task was to "carry the tune." The Sunday school hymnals were distributed and a lively but not too familiar four-part song of praise was selected.

The church choir director needed patience to direct the untrained group. He led the sopranos through a few bars by themselves, then in turn the other groups. When all the parts joined in, the result sounded "not too bad."

"We need more tenors!" one fellow shouted.

"I'll bring some friends of mine from the bunkhouse," another volunteered.

"A piano to accompany us would not be amiss," laughed one of the girls.

"We have one in our Sunday school assembly room," Lee put in promptly. "Shall we walk over there now and run through the selection?"

Most of the group thought that a splendid idea. Only a few dropped out when the others tramped merrily down the street. Until nearly ten the choral practice continued. Everyone seemed to be having a fine time. The Sunday school meeting began, and a few more visitors left. But most of the crowd stayed for the services.

Lee had secured the co-operation of the Program Committee. Everyone was prepared and eager to make the lesson session interesting. A piano solo and a vocal duet formed the musical treats. The pastor spoke briefly. Jean and Lee and Harry went to the door to invite personally every visitor to the musical rally and Sunday school meeting the following Sunday.

"You have a live bunch here."

"Who'd have thought singing could be such fun?"

"I didn't realize what I've been missing!"

These were typical of the comments that Lee and his helpers heard. After such encouragement they kept up their good work. It turned a slump into a very successful season.

■

Some folks read *'Teens* for the stories, but these days Junior High societies are reading the paper for the big topic helps that appear on pages six and seven. For members who don't know what to say in meeting, *'Teens* has plenty to offer; for the leader who needs ideas, *'Teens* has an outlined meeting. Write for a sample copy.

SHORES WHERE EVER GAYLY DASH THE COMING, GOING, HURRYING SEA WAVES.

—WALT WHITMAN



Dedicating a Worship Center

By ETHELYN L. NICHOLS¹

OVER a year ago our Intermediate Department moved into a new room. In spite of the fact that they brought with them a worship center of their own construction the place remained rather bare and uninviting.

The group decided to try to create a more worshipful atmosphere in the room and to begin with a new curtain and cloth for the table of the worship center. They shopped for materials and finally decided on blue for the curtain and gold for the table cover. Members of the department started at once to earn and save money for the purchase of the materials. They kept a pictorial record of how the money was earned.

Before Christmas the department chose a committee to develop the services of worship for the month of December. The committee carefully counted the savings and decided that the department had enough money to purchase the needed materials for a worship center. They planned to make the last service of the month a surprise and one that all the young people would remember.

What a difference the new blue curtain and the gold cloth made in the old room, which obviously now had to be cleaned thoroughly. Then blue candles to match the color of the curtain were placed on the windows while the group chose gold ones for the table. Even the most enthusiastic had not anticipated a finer effect.

On the last Sunday of the old year the department was called from their classrooms by a record of Abbey chimes. In silence the group entered their room of worship and gazed at the transformation. A record of the lovely theme of "Finlandia" was played as two members of the group lighted the candles. With reverence the group dedicated the worship center with the following litany that had been prepared by the worship committee:

For the men of the ancient past who raised their stones as an altar unto thee when they felt thy presence near,

Oh God of our fathers, we praise thee.

For the people of the centuries who have preserved the idea of an altar as a place of worship to their God,

Oh God of our fathers, we praise thee.

For the people of our own time who establish places of beauty where we may worship thee,

Oh God, our God, we thank thee.

For this our own place of worship for which we have worked and saved,

¹ Superintendent, Intermediate Department, First Baptist Church, Waterbury, Conn.



INTERMEDIATES OF THE FIRST BAPTIST CHURCH, WATERBURY, CONN., DEDICATE THEIR WORSHIP CENTER WHICH CAME ABOUT THROUGH THEIR OWN WORK AND SAVINGS

Oh God, our God, we thank thee.

As we come into this place that we may be quiet and thoughtful,

We pray, Oh God,

May it help us to remember thy provision for us and our responsibility for others,

We pray, Oh God,

May it remind us of thy love in send-

ing Jesus to teach us what love truly is,

Oh God of love, we pray,

May it remind us of Jesus and help us to live more like him,

Oh God of love, we pray,

As we see the gold of the cloth may we remember the richness of thy gifts,

We pray, Oh God of beauty,

As we see the blue may it remind us of thy steadfastness and of thy desire for truth and purity,

We pray, Oh God of beauty,

As we see the cross may we remember that there are hard things for us to do but that like Jesus we can do them with thy help,

Oh God of strength, help us,

As we look upon the lighted candles may they remind us that we, too, may live so as to shed light in our world,

Oh God of strength, help us,

To remind us of thee and thy love,

We dedicate this place of worship,

To remind us of beauty and our responsibility to keep our world beautiful for thee,

We dedicate this place of worship,

To remind us of Jesus and his love for humanity,

We dedicate this place of worship,

To remind us that we can grow like thee,

We dedicate this place of worship.

HOBBY SHOW—First Baptist Church, Denver

THE First Baptist Church, of Denver, Colo., sends us a suitable sequence to the article entitled "We Gave a Hobby Show" in the December BAPTIST LEADER. When the church gave the hobbyists of their vicinity an opportunity to display their collections, the owners of valuable, unusual, and old articles responded far beyond the committee's anticipation. The young people of the church brought their hobbies, but many people outside the membership contributed excellent exhibits.

Among the antiques, ancient manuscripts and old Bibles interested all of the visitors. A fifty-foot exhibit of five hundred years of printing offered a splendid educational opportunity. Old samplers, china, jewelry, coverlets, clocks, and garments fascinated the examiners.

Printing, weaving, wood-carving, and wood mosaic were represented in the craft section of the show. Pictures included oils, water colors, pastels, and drawings. Articles from eleven countries were shown.

Altogether the church had 3,200 square feet of exhibits. Aside from the cultural and educational values of such a project, First Church was able to apply the financial gain from the proceeds to their building fund. About two hundred people attended.

Several churches have reported that they have used the occasion of a hobby show to display articles of historical interest to their church and community. One group still possesses the first weathervane, several locks, and some early furnishings of their church.

■
AND Nature, the old nurse, took

The child upon her knee,

Saying: "Here is a story-book

Thy Father has written for thee."

"Come wander with me," she said,

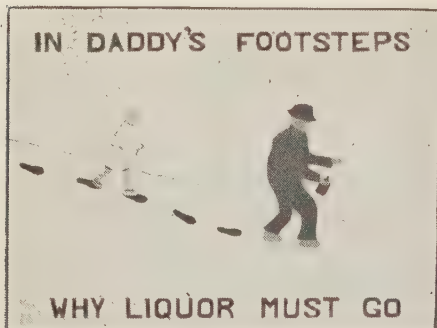
"Into regions yet untrod;

And read what is still unread

In the manuscripts of God."

—LONGFELLOW,

Fiftieth Birthday of Agassiz

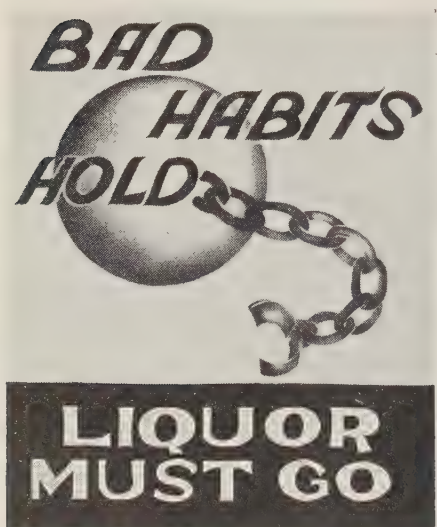


POSTER BY ERNESTINE JAIMES (AGE 13)
MEMBER OF FIRST BAPTIST CHURCH
OTTAWA, KANSAS

The returns are in! The judges have voted! The contestants can loose their bated breath, for the winners have been declared.

Ernestine Jaimes (13) of Ottawa, Kansas, and Robert E. Lofgren (17) of Chanute, Kansas, have won the ten-dollar first prizes announced in the April BAPTIST LEADER, where appeared the rules for the Poster Contest on "Why Liquor Must Go," sponsored by the Social Service Committee of the Northern Baptist Convention. Two age-groups were represented in the contest and the best in each field received a ten-dollar prize. Visitors to the Northern Baptist Convention in Wichita had the opportunity to examine all the entries, to hear the announcement of the decision, and to chat with the winners. Churches all over the Convention may receive prints of the winning posters upon request to the Social Service Committee, 152 Madison Ave., New York, N. Y. If you believe that in the best interests of Christian living that "Liquor Must Go," write for copies that you may display in your church.

POSTER BY ROBERT E. LOFGREN (AGE 17)
MEMBER OF FIRST BAPTIST CHURCH
CHANUTE, KANSAS



Hymn of Youth

By Evald Benjamin Lawson¹

(Tune—"Finlandia")

O God of love, of majesty and might,
From grateful hearts ascend our hymns of praise,
Thou hast revealed eternal truth and light
To guide the sons of men upon their ways;
And over us the sacred gleams do shine
Which tell of grace, creating Life Divine.

We thank thee, God, for saints in times long past,
For fathers brave who laid foundations strong;
These pilgrims true, in living faith held fast,
And blest the wilds with strains of sacred song.
They built their homes, they turned the virgin sod,
Fair temples raised to thee, thou living God.

What treasures vast which live from age to age;
(How great our debt! Thou, God, hast sought our race!)
Thy Holy Word which glows on hallowed page,
Sweet psalms of hope, the sacraments of grace—
For all, dear Lord, we render thanks to thee,
Of treasures vast, O may we worthy be.

O vision fair: a youthful host doth rise
And cometh forth in holy, bright array!
Now faith flames high and hope doth gild the skies,
Before us dawns a new and nobler day!
Come, swell this throng, who worship and adore
The Royal Christ! Come, serve him evermore!

Lead on, O Lord, and strengthen us with love,
Establish thou thy mighty, heavenly reign!
We trust thy Word, thy wisdom from above,
That losing all, abundant life we gain.
Thy Kingdom come; and may each human heart
In hope aspire to see thee as thou art.

¹ President of Upsala College, East Orange, N. J.

Bring Them Back

By GEORGE GLOVER

LESS than one person out of every ten between the ages of sixteen and twenty-one attend church! A survey recently completed by the National Religious Union has revealed this astounding fact. The motion pictures, baseball games and other outside recreational activities have drawn the younger people away from religion. Though the "away-from-church" trend is national in scope, according to the survey, the problem first must be dealt with in the local situation.

There are many ways of coping with such a situation if a church cares to make a sincere effort. One solution used by the Baptist Church of Sparks, Nev., deserves particular mention.

The senior branch of the Baptist Young People's Union of this congregation, with two adults as advisors, recently

opened a big recreational basement in the church. There, with plenty of room for table tennis, dart games and other indoor sports, the young people of the parish congregate on Tuesday and Friday nights. Often the recreational center is full to overflowing. The recreation hall offers a great attraction in such a community as Sparks. Since the hall is of necessity open only to those young people who belong to the church, the church attendance on Sunday has increased materially. Such an attraction naturally keeps the young people from less wholesome forms of amusement. Most important, however, it brings them to church. Once they are led to a service, they are almost sure to derive spiritual benefit from it. The attendance at the recreational center and the increase in Sunday worship would seem to indicate

that the young people appreciate this project of the Sparks church.

When plans made by the B. Y. P. U. called for a table-tennis tournament the pre-tournament enthusiasm stirred the interest of the entire town. The community began to take notice of this Baptist church. Young people like activity. An organization that is effective in the neighborhood will attract their attention. Our prediction is that the attendance and the interest in the Sunday morning worship will grow steadily.

In Atascadero, Calif., a church group rents the local swimming pool one night a week for the use of the young people of the church. Here again the opportunity to associate with persons of their own age has attracted to church many boys and girls who otherwise might have taken their fun somewhere else. Being able to attend the swimming session puts an obligation on the young people to attend the church, and very few of them shirk this obligation. The result—a new vitality in worship, and filled pews.

The youth of 1941 need a little urging to bring them down the church aisles. But the use of ingenuity and foresight will do much toward filling empty seats in your house of worship, and in your church school classrooms.

WHO PAYS THE PIPER?

(Concluded from page 39)

MRS. ABBOTT. What do you intend to do about the house money?

DORIS. I've paid it back already. Nelly lent me the money.

MRS. ABBOTT. That's like Nelly. I expect you think I am going to scold about taking the house money. I'm not, for I think you are old enough to know right from wrong. But while we have been talking I have decided that you must help Nelly more with the housework. She has been overworked for a long time now. You will be paid a little extra on your allowance. However, because we are turning over a new leaf in this family, I must forbid your playing cards for money. Now run along and help Nelly with the supper.

(DORIS kisses mother and leaves the room.)

MRS. ABBOTT. As for you, David, I'm glad I know about your scheme before you began to play. I will see that you get some extra money but you will have to work for it. You will help your father with the lawn and garage work. If you have work and save for your suit, you will appreciate it more than by gambling for it.

DAVID. I don't mind working, Ma, as long as I get my suit. Besides, I felt while Conny was explaining the plan, he'd find a way to keep the fellahs from

winning much of the pool. His father's a promoter, and Conny says he is learning "all the ropes" so when he grows up he can be the same thing.

MRS. ABBOTT. Conny's a bright boy and I hate to see him ruined. I wish I could do something about changing all this. (*With decision.*) I am going to do something.

BUD. What can you do, Ma? You can't stop Mr. Gould's business or tell Conny he mustn't listen to his Pa or ask Mrs. Gould not to use Mr. Gould's money 'cause it's bad.

MRS. ABBOTT. Don't you worry, Buddy. Mother wouldn't do that. But she will go before the members of her club and say that gambling schemes and devices are destroying the character of our young folks; that they kill the joy for honest work. Also, that gambling becomes more and more exciting as time goes on and that it is difficult for people to stop profiting by something that comes so easily. I'll tell them that the chance of winning a prize is extremely uncertain and that the money so wasted should be used on necessities. Why, only the other day I read of women spending money on beano games while their children were home crying for bread. If the members don't pay attention to me I shall feel sorry but I'll know then that I have tried to do what I could against gambling.

DAVID (*worried*). You'll be called a crackpot.

MRS. ABBOTT. I expect to be called a crackpot and other things beside, but I shall not care if I can make some folks see the danger.

(BUD leaves sofa and put his arm around his mother.)

BUD. I'll stand by you, Ma. And I won't buy any more baseball gum, neither.

DAVID (*moves to mother's other side and says staunchly*). I will, too.

MRS. ABBOTT (*smiling and placing an arm around each boy*). Good—we'll fight together. We'll remember that though the Piper's way seems pleasant, it leads to destruction. Also, when we say our prayers tonight, we'll ask our heavenly Father to put it into the hearts of folks to guard instead of to destroy the boys and girls of America. But come, run along and get ready for supper. I smell Nelly's gingerbread and I'm pretty sure it will taste good after this hard afternoon.

(*Curtain*)

Let no man despise you on account of your youth, but become an example for the faithful in word, in life, in love, in faith, in purity.—*Paul's advice to a young Christian leader (1 Timothy 4:12).*



Ralph Berry

FIRST SAY TO YOURSELF WHAT YOU WILL BE; AND THEN DO WHAT YOU HAVE TO DO.

—EPICTETUS

A Fair Chance

*Suggested Thought for
a Leader's Talk*

By Elinor Lennen

CHANGE your hitching post," said the old man to the youth who had decided to give up the questionable amusements of his former associates and to travel the Christian way of life. Having ridden his horse to town, he began to tie up at the usual place near the haunts where his old companions were continuing the habits that he had resolved to break. An observer who knew the strong pull of custom gave him the sharp warning, "If you mean to change your life, change your hitching post."

In these days of the automobile we would say, "Change your parking place." But the principle remains the same. It is of little use to pray, "Lead us not into temptation," if we continually turn our faces and our steps toward sin so that it is more natural to go in than to stay out. When you decide to give up harmful habits and associations you will need every possible advantage. It is impossible to change *parts* of a habit. An entirely new set of responses must take its place if a habit is to be eliminated effectively. If you wish to win in your start with the new, make a clean break from the old. Give yourself a fair chance; change your hitching post and all the other things that seem necessary.

Adult Leader

The Everyman's Bible Class

of Rutherford, New Jersey

"Serving Men To Get Men To Serve"

THIS year the Everyman's Bible Class of Rutherford, N.J., will celebrate its twentieth birthday. The growth of this class has been so remarkable, and its Christian achievements have been so substantial, that BAPTIST LEADER welcomes this opportunity to give a brief account of its history and organization.

The class was founded by Dr. Lester Clee when he was pastor of the Rutherford Baptist Church. Dr. Clee has been a foremost leader in community enterprises and a stalwart champion of civic righteousness. When a candidate for the governorship of New Jersey, he waged a sensational fight against the Hague political machine.

There are two respects in which the class is unique: it is interdenominational and it is managed entirely by laymen. The interdenominational character of the class appears in the composition of its membership. In it are men of all creeds: Protestants, Roman Catholics, and Jews. No color line is drawn, and a number of Negroes are members of the class. The class has been able to enlist the loyalty of the leading men of the community—lawyers, doctors, merchants, and educators. A former president of the class is now mayor of Rutherford.

The ministers of Rutherford give the class their enthusiastic support, and count it a privilege to lead the devotional services at the class sessions. The actual directing of the class, however, is entirely in the hands of laymen. For officers, the class has a president, four vice-presidents, and a number of other officers, some of whom will be named later. During the past twenty years the class has had five teachers; perhaps "leaders" would be a more accurate term. All of these teachers have been ministers. Two of them, Dr. Clee and Rev. Paul Conrad, have been Baptists. The present teacher is Rev. Frank S. Mead, whose stimulating articles appear frequently in BAPTIST LEADER.

The class meets each Sunday morning from the first of October till the last of April at 9:37½, this unusual hour being a happy compromise between 9:30 A.M. and 9:45 A.M. The meeting place is the auditorium of the local high school. This arrangement is made necessary by the large number of men who attend. For the past two years the average at-

tendance has been well above seven hundred. At the same time, by meeting in the high school rather than a church, the truly interdenominational character of the class organization is preserved.

The class is dismissed *always* by 10:45 A.M., an hour which allows the members ample time to attend the preaching services in the churches of the community. Such church attendance is encouraged in every way possible, and the men are found to be the more ready and willing to attend church because the class session is informal and never a mere duplication of the program of a Sunday morning preaching service.

The leader of the class is given the utmost freedom as to what he shall talk about. For the most part, these talks have had to do with some aspect of modern life, with some problem of local, national, or international importance, or with some major social issue of our day. But whatever the subject, it always is considered from the Christian point of view, and Christ's teachings are presented as giving the only way by which humanity's problems may be solved.

These teachings have taken root in the life of the community. A six-foot policeman (private in the Bible class) saved

ON "OVER THE TOP" SUNDAY, THE MEMBERS OF THE EVERYMAN'S BIBLE CLASS FILLED EVERY SEAT IN THE LARGE AUDITORIUM



ADULT LEADER



the life of a man trapped on the railroad track, at the risk of his own. Asked why he risked his life, he replied, "After what we've been hearing in that Bible class, what else could I do?" When, at the annual picnic, an amusement park refused to admit the Negro members along with the white, the class protested unanimously and vigorously. Scores of the members came to the leader to say, "Next year, if those Negro boys can't go, we don't want to go." Race, color, and creed have melted here, in a fine brotherhood.

The class enrollment has been built up and is being maintained by what is sometimes termed the "army plan" of organization. In addition to the officers already named, there is a commander-in-chief who carries special responsibility for this promotional work. The entire membership is divided into three armies: the Red, the White, and the Blue. Over each army is a general. Over each row of seats is a captain, who keeps accurate check upon the attendance of those who make up his company. As has been indicated, the class does not meet during the summer, when many of its members are absent on vacation. By closing on the last Sunday in April (when attendance is at its peak) the class escapes the discouraged feeling which would come with the dwindling attendance sure to occur as the summer advances.

During the past year heavy demands have been made upon the class by the draft and by the rapidly expanding defense industries. Nevertheless, the class has successfully maintained its record of attendance. An evidence of the loyalty

AT THE LEFT ARE THE PROTESTANT MINISTERS OF RUTHERFORD. EVERYONE OF THEM WAS PRESENT ON THIS SUNDAY. THE ORCHESTRA OF THE EVERYMAN'S BIBLE CLASS IS GROUPED AT THE BACK.

which the members have for the class is seen in the fact that each Sunday morning there are present a number of men who have worked all night in the near-by airplane factories.

The spirit and purpose of the class are well exemplified in its motto: "Serving Men To Get Men To Serve." The class is happy in the consciousness that it has not been built up at the expense of the local churches and Sunday schools. Started originally to reach those who attended no church or Sunday school, it has turned many of these men to the churches. And while doing so, it has in many cases awakened a new zeal in indifferent church members and sent them back to their churches with a desire to serve. The class seeks to enlist men for Christian service, and is happy to see its members leave the class in order that they may engage in various forms of Sunday school work. Men who have gone out from the class have organized Everyman's Bible classes in other cities. The classes in Allentown, Pa., and in Newton, Mass., are an outgrowth of inspiration received at Rutherford.

The activities of the class are numer-

THE GLEE CLUB SINGS WHENEVER THE EVERYMAN'S BIBLE CLASS VISITS ONE OF THE CHURCHES OF THE COMMUNITY. ONCE EACH YEAR THE GLEE CLUB GIVES A CONCERT

ous, varied, and enjoyable. In these activities, music holds a prominent place. Under expert leadership is an orchestra of thirty pieces. This orchestra plays at each class session. A Glee Club of forty voices also is available for service at the class sessions and in the neighboring churches. In the course of the year the class, in a body, attends an evening service in every one of the Protestant churches in Rutherford.

The sick are carefully looked after. Sick calls are made every Sunday by "Sunshine Bill." A man absent even once, if due to illness, receives a call that very day.

The relief work carried on by the class is widespread. An officer known as "The Good Samaritan" is in charge. Each year he expends hundreds of dollars for coal, overdue rentals, food, clothing, etc., and in many other ways gives help to the needy. In this home visitation and in this administering of relief no questions are ever asked concerning church affiliation or the lack of it.

At the present time, a scholarship fund is being built up. The class, looking toward the future, is hoping to aid a number of worthy boys make their way through college.

Such achievements do not come by accident. Many men have labored to make this success possible. The work of the class is deemed to be important, and the officers of the class are expected to give their best efforts to it. The officer who does not faithfully discharge his responsibilities quickly finds himself out of a job.



International Sunday School Lessons

Theme for the Quarter: Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation

(Second Half of a Six Months' Course)

Aim: To study the manner in which the Holy Spirit led Paul, Peter, James, John, and others to send letters of counsel and exhortation to Christian groups; to acquaint the pupil with the purpose and content of these letters, and to help him to live in the light of their teaching

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 5—AUGUST 3

Paul Preaches Faith in Christ

Romans 3:21-31; 5:1-2; Galatians 3:1-29

Romans 3:21-31; 5:1-2

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

KEY VERSE: *As it is written, The just shall live by faith.—Rom. 1:17*

TO BE READ EACH DAY

July 28. M. How To Be Saved. Acts 16:25-33

July 29. T. Justified by Faith. Romans 5:1-6

July 30. W. The Law of Faith. Romans 3:21-31

July 31. T. The Danger of Legalism. Galatians 3:1-12

Aug. 1. F. Living by Faith. Romans 1:16-17

Aug. 2. S. Faith and Works. James 2:14-26

Aug. 3. S. Keeping the Faith. 2 Timothy 4:6-8

SCRIPTURE SAYS—

By W. W. Adams

There is a close connection between the Acts and the Epistles. The two together constitute our source of information regarding early Christian history. Acts takes up the story at Pentecost, probably in A.D. 30. It records certain high points in the beginnings of Christian witnessing and in its spreading abroad. It ends in Rome, probably in A.D. 63.

By A.D. 50, Christian leaders were putting their messages into written form. We know these messages as epistles or letters. The ones included in our New Testament cover the period from about A.D. 50 to near the close of the first century.

In last Sunday's lesson, we saw something of the origin of the epistles from the standpoint of the influence of the Holy Spirit upon the writers. On the five Sundays of this month we shall give attention to certain important passages in five of the epistles. These epistles are Romans, James, 1 Peter, Hebrews, and 1 John. Because these epistles deal with

most important aspects of the gospel, they deserve close study.

I. Paul Faces Man's Need

The Scripture printed for today's lesson is found in Romans. This passage lies at the very heart of Romans, at the heart of Paul's message in all his writings, and indeed at the heart of the entire New Testament. In order to understand this message we must, like Paul himself, first face man's need. No man could excel Paul in a knowledge of man's need. By the time he wrote Romans, Paul knew the sins and the deepest needs of both Jew and Gentile. In preceding lessons we considered Paul's early training, and his knowledge of the best and of the worst in both Jew and Gentile. The years that followed saw him exceedingly active as a missionary in Asia and in Europe.

On his third missionary journey, Paul spent three months in Greece, almost certainly in Corinth, chief city of Achaia (Acts 20:2 ff.). During those three months he wrote Romans. He commended to his readers his sister in Christ, Phoebe, deaconess of the church of

Cenchreae, seaport town of Corinth (Rom. 16:1 ff.). Phoebe likely bore Paul's letter to the Christians in Rome.

Paul himself had tried to win God's favor and to please his own conscience by striving to keep the law. This effort had ended in failure; it had, however, revealed to Paul his great need of a Saviour. See his account of this bitter experience in Romans 7:7-25.

Meanwhile Paul had seen Jews and Gentiles waging the same fruitless warfare against sin. Further, all the way from Jerusalem to Illyricum (Rom. 15:18 ff.), Paul had seen men transformed by the same gospel that had made him a new creature. All of these experiences had fitted him to face man's need both intelligently and practically.

No one knows the facts regarding the origin of the church in Rome. Sojourners from Rome were present on the day of Pentecost, when more than three thousand people became Christians (Acts 2:10). Doubtless some of the Romans were among these believers. When they returned to Rome they would certainly tell others of their new experiences. So it was in all the cities where Paul went

as a missionary. People were constantly traveling to and from Rome. Among these would be converts to Christianity. Finally there would be enough of these converts in Rome to form a Christian church.

Perhaps no outstanding Christian leader had been to Rome. Now Paul is in Corinth, not far from Rome. He has many times wanted to go to Rome (Acts 19: 21; Rom. 1: 13). But he now is not at liberty to visit that city. He must go to Jerusalem, for he has in his care a large collection of money and provisions provided by Gentile Christians for the poor saints in Palestine. Paul must see that this collection reaches those for whom it is intended.

He writes to the Christians in Rome for several good reasons. He wants them to pray that he may be spared to make the journey to Jerusalem, then to Rome, and finally to Spain (Rom. 15: 20-32). If he does succeed in getting to Rome, his letter will prepare them for his visit. If not, then they will have a full and clear analysis of his gospel.

He first faces man's basic need. 1: 18—3: 20. Every man, Gentile or Jew, is a sinner and, apart from God, is without hope. Read this clear and disturbing analysis of man's lost condition, as the immediate background of today's lesson.

II. Paul Proclaims Man's Hope (Rom. 3: 21-26)

The Scriptures throw light on many phases of our salvation in Christ. No passage is richer than the one now before us. It does not answer some of the questions we should like to have answered, for it is not theoretical and analytical, but practical and experiential. Let us separate it into its parts.

1. *God's righteousness manifested* (3: 21-23). God did not leave man to perish in his sins. He has provided a way by which unrighteous man may become righteous. This righteousness is God's. God is its source and provider. It meets the requirements made by a holy God upon those who would have fellowship with him. It is God's kind of righteousness; it meets his standard, and he makes it available to man.

This righteousness is apart from the law. God had tried to make men righteous by giving them his law and by requiring obedience to it. That effort had failed. He now tries a new method. He approaches man without demanding obedience to law. It is not unrelated to law. In fact, both "law and the prophets" witnessed to and prepared the way for this new kind of righteousness. Paul enlarges upon this point in chapter four.

This righteousness operates on the principle of faith. Our faith in God's remedy for our sin, rather than our

efforts to obey God's law, determines our standing with God.

Christ is the object of our faith. He is God's remedy for our sins. It is not enough to have faith in God; our faith must lay hold of Jesus Christ.

Salvation is thus open to all. God's righteousness is made available to "all believers." Not race, not nationality, not color, not culture, not wealth, not position, but faith in Christ opens the door to God's heart. Faith is the one condition which all men can meet.

All men need this salvation. "All have sinned, and come short of the glory of God." No man merits salvation. Faith in Christ is not a ground of merit: it is merely the means whereby sinful man may come into God's favor. Sinners differ only in the degree of their guilt before God. Not one has won God's glory and approval. All stand in need of this new righteousness provided in Jesus Christ.

2. *Man declared righteous (justified) in Christ* (Rom. 3: 24-26). Man's sins have alienated him from God. When man lays hold of Christ by faith, as being God's provision for meeting his need as a sinner, God responds to that faith by declaring the believer to be righteous. He rates the believer, gives him a standing, as righteous. The believer is not immediately righteous, but the fellowship, broken by sin, is restored; and the spiritual forces begin to operate within the believer that will someday make him actually righteous.

This son-adoption, justification, is God's free gift. Faith is the means on our side; God's grace is the means on the divine side. God's favor, unmerited by us, makes us righteous; and it comes to us through the redemption that is in Christ Jesus.

By Christ's death on the cross, the Father accomplished two things. First, he vindicated his own righteousness. In his very nature God is moral unto perfection. This divine attribute demands that sin be punished, that justice be established wherever disobedience to moral law has created injustice.

Sin against God was no new thing. But God had been "forbearing." He had not always punished sin in full measure. Had he done so, no man could have lived. God "passed over these sins," thus ran the risk of being accused of being indifferent to sin. In reality, he was only seeking a way to save sinners.

Now, in the death of his Son on the cross, God has given a demonstration of his divine righteous nature. At terrible cost to himself, in permitting his sinless Son to die, he proved that sin must be judged and destroyed.

Christ on the cross thus becomes God's propitiation, the vindication of his righteous nature. When we by faith in Christ's blood lay hold of God, we really

share the divine judgment upon sin. We accept his verdict of our guilt and his method of removing that guilt.

By the cross, God does a second thing. He justifies the person who has faith in Jesus Christ. Thus God has solved his most difficult problem: how to judge sin in line with his divine nature (justice), and at the same time to save the sinner, also in line with his divine nature (love).

III. Paul Indicates Certain Results (Rom. 3: 27-31; 5: 1-2)

These can be outlined in brief:

1. *No one can boast before God* (Rom. 3: 27-28).

2. *There can be only one God* (Rom. 3: 29-30).

3. *Justification establishes the law* (Rom. 3: 31).

4. *In Christ we have peace and joy* (Rom. 5: 1-2).

LESSON APPLIED

By Howard K. Williams

Purpose. The postman has just brought me a letter from a friend. In it is this sentence: "Anyway, I shall try to have a little of the faith I long to have, and I trust that this day, in spite of its dark and ominous beginning, may be a better day in every way." This is the longing, not of my friend alone, but of us all. Faith looks for the ushering in of a better day. The present lesson should help us to such faith in larger measure.

Preparation. Read thoughtfully the Scripture passages assigned. Then read as much as you can concerning the two epistles from which these passages have been selected. Choose the practical lessons to be brought out in your discussion of them.

The Background of This Lesson

What sort of letters did you receive this past week? Do you know who sent them? What were they about? Did you ever receive a letter about Jesus Christ or about your relationship to him?

The lesson today is taken from two letters which Paul wrote to men and women who were trying to live as Christians. Paul explained to them the difference between Christianity and other religions, and he told them how, through faith, they might make the new religion really their own. He wrote the letter to the Romans while in Corinth—a letter from one big city to another. He intended to visit Rome as soon as possible, and he wanted the Christians there to have a good understanding of his message when he arrived. His letter to the Galatian Christians also was written from Corinth and probably during the same visit. The general theme of both letters is: faith, rather than the works of the law, is the basis of salvation.

Try to visualize Paul as he writes these letters, probably pacing up and down the room as he dictates them to his amanuensis. His heart is full to overflowing of these great truths that sprang out of his experience of faith in Christ. Try to see the recipients: in the one case, the little company of Christians in Rome, the mistress of the world, as they sought to catch the significance of this new faith, and in the other, the illiterate Galatian Christians, with their pagan and superstitious background. Try also to come to these letters as though you were reading them for the first time.

The Subject Matter

As you read, you will come upon some key words. Do you know what they mean? Do the members of your class know what they mean? It may be profitable to dwell on some of these words.

1. *Righteousness*. What does this word suggest? It has been used so often that sometimes it comes to stand for self-righteousness, something wholly undesirable. What is righteousness? Righteousness is rightness. The righteous man is right in character, true to the standard. The righteousness of God is God's rightness, without any mixture of wrong. God revealed his rightness in Jesus who was right in every respect. Man is not right unless his character is like Christ's. Hence Paul had to say, and we must all admit, "There is none righteous, no, not one" (Rom. 3:10). Since this is so, we all need to find a way out of our wrongness into his rightness.

Now, a thing to be right must conform to the standard. We have, for example, a department of weights and measures, whose business it is to see that people get full measure when they buy merchandise. In order to know whether the measure is right, we must have a standard. The standard weights and measures are carefully preserved by the government in Washington.

The process is not so simple in measuring conduct. People use all sorts of standards. A man who had lived an immoral life told another that what he had done could not have been wrong, because the Lord had blessed him in business. His standard of right was what brought immediate profit to himself. The moral value of an act had no significance to him. The Jews' standard had been the laws of Moses and the interpretation of those laws. If they obeyed the letter of the law, they thought themselves to be righteous. Paul had believed that, but now he knew better. He says in Romans 3:21, "But now the righteousness of God without the law is manifested." This does not mean that the laws were set aside, but that a higher law had made those laws secondary. Christ came re-

vealing that love is more than all the laws, because it includes all the laws and more. A man who loves does not need the law forbidding stealing. He will not steal from those whom he loves. If he loves all mankind, he will not steal from anyone. Righteousness, then, is right adjustment of one's soul to God, who is the absolute standard of right.

2. *Faith*. Another word that meets us when we read Romans and Galatians, and in fact all of Scripture, is the word "faith." What is faith? Faith is more than belief. The demons believe and tremble, but we do not think of demons having faith. Faith is more than trust. We may trust that good will befall us, but not really believe that it will. I may believe in Christ. I may trust in his ability to save. But I do not have faith in him unless I bring my belief and trust to action.

I may stand beside an automobile, believe it is there, trust that it can carry me, but I must get in if I am to show real faith. To Paul faith means believing, trusting, and living by the invisible.

3. *Sin*. This little word sums up the cause of all the trouble in the world today. Many words for sin are used in the Bible: lawlessness, missing the mark, trespassing, etc. Sin takes on many forms, ranging from the ugly sins of murder and sensuality to the highly polished sins of selfishness. Perhaps the best definition of sin is to be found in Romans 3:23, "come short of the glory of God." No matter how good a man is, if he comes short of God's perfection he is a sinner. The verb here is present tense—we now, everyday, fall short. No matter how near a thing may be to being straight, if it is crooked at all it is not straight. So all of us have sinned, no matter how good we may think we are, for no one of us has ever come up to the rightness that is in God.

4. *Justified*. The word "justified" means squared up to the standard. Did you ever watch a carpenter lay a beam? He puts the level on it and watches carefully to see that the bubble is exactly in the center, and then he squares the beam to the level. So we are squared up to God's level by faith in Christ; i.e., by believing, trusting, and obeying Christ. We are rightened "freely"; i.e., without a cause save God's love, and this love arises from the grace in his own nature and not through any worthiness in mankind. Thus, we are "redeemed"; i.e., lifted from the slavery to sin and made free in Christ. For "redemption" see Romans 3:24. 8:23; 1 Corinthians 1:30; Ephesians 1:7, 14; 4:30; Hebrews 9:15, etc. The beam is squared up, not because it is good, but because it needs straightening; so God redeems us because of his love and because he sees we stand in need of redemption.

The Argument

With this information in mind the argument becomes clear. Before the law we all stand condemned. There is no one right. We cannot climb to God on our own, but there is a way to God through faith in Christ whom God sent to be a propitiation for us. God imparts himself to us in Christ, and as we take him and make him ours through faith, our lives are squared up to the absolute standard, God.

Do you believe this? There is but one road to God—faith in Christ. Read carefully Galatians 3.

The Result

The result of such faith is threefold:

1. *Peace*. Anyone who is always arguing with others and with himself about what is right becomes a battleground and can never have peace. The soul finds peace only when the life has been squared up with God. Rest is possible only in God. If your soul is disturbed, you have not truly submitted your life to God.

2. *Grace*. Having found peace in God, there flows from us as from a mountain spring the pure waters of graciousness, so that others are blessed by the peace that flows into gracious conduct.

3. *Joy in hope*. Not only do we have the present blessing of peace and grace, but we have the joy of the hope, which amounts to expectation that someday we shall have our lives truly squared up to the rightness of God. "We shall be like him."

VIEWPOINT OF YOUTH

Looking at the Lesson

If the pupils in your class have studied their lesson for this week you may hear some of them saying, "This certainly is a hard lesson!" Or, if they look at it for the first time after the class has assembled a number of them probably will wear a puzzled expression. "I don't know what some of these words mean." "What is Paul talking about?"

Most of us feel that the Christian religion is the most important thing in our lives. But that religion cannot become useful unless we understand it. The facts about God and Jesus Christ and the Holy Spirit are too great for any human mind to understand perfectly; some ministers and teachers have spent a lifetime trying to learn the meaning of the teachings contained in the Bible; they are not ashamed to confess that they know only a portion of these truths. Most of us make a serious mistake by not trying to understand what we call the "hard" things in religion. We work strenuously and perseveringly to master

a language, a branch of science, a phase of mathematics. We would be astonished if we tried equally hard to understand the foundation principles of the Christian religion.

The purpose of the church school class period might be stated in this way: It sets aside a definite time when we give ourselves to a study of the Bible; the teacher is eager to work with the pupils and help them as much as possible; all the class members can discuss their ideas and thereby help one another to arrive at a better understanding.

Before trying to teach this lesson the teacher is asked to do four things: (1) Read the Scripture carefully several times; (2) study the material under this lesson in the quarterly *Young People's Class*, which offers many excellent helps; (3) underscore the words in the Scripture lesson that are not clearly understood; (4) then consult a good commentary (one of the most usable for a teacher is *The Abingdon Bible Commentary*) or go to your pastor for help in learning the meaning of those words. If you understand those few key words you should have little difficulty in handling this lesson during the class period.

Worth Thinking About

Here are a few points that ought to be emphasized in the class period.

1. *"All have sinned."* Not a person in the group would claim that he never had done anything wrong. All of us have made mistakes; we have not been as good as God intended us to be; we have broken some of God's laws at one time or another. Perhaps no one would feel that even for a single day had he been perfect in his actions and thoughts, in living up to what God expects of us.

2. *We need and desire forgiveness.* Any kind of wrongdoing makes us feel disappointed in ourselves, makes us worry about what others think of us, makes us feel farther away from God. We desire to get back on the former footing. We cannot have that fellowship restored unless we admit our wrongdoing, and ask forgiveness, and then obtain it. In Jesus' Parable of the Lost Son the young man finally came to his senses and admitted both to himself and to his father, "I have sinned." Then came the forgiveness.

3. *Jesus alone can save us from sin.* If our sins against God are ever to be forgiven, we shall have to tell him about them in prayer. You can do that yourself, without the aid of a priest, without going through some special ceremony. Of one thing you must be certain: you cannot save yourself. By your own efforts, no matter how hard you try, you cannot make yourself what God desires you to be. But Jesus is able and willing to save you from sin.

4. *Believe in Jesus.* Have faith that he can save you, then let him do it. Put yourself in his hands exactly as you could turn yourself over to the skill of a surgeon; you would not try to perform that operation yourself; you would realize that you simply could not do it; but you would believe that the doctor could and would do his utmost to save your life. Use that same kind of faith in daily life.

5. *Live by faith.* First of all, pray for God's help and guidance in your daily life. If you honestly desire to know and to do his will, and if you try to live according to the teachings of the Bible, then act on the belief that God has heard your prayers and will help you every day. He may not give his help in the exact way that you specify and you may not understand clearly at all times what he desires you to do. But you will live day by day in the belief that God loves and helps you and that you are working with and for him.

6. *Then you will have peace and happiness.* Nothing brings to a person's mind so much peace and joy as the conviction that he is living right, that he is on correct terms with God and his fellowmen. When we know that God is our heavenly Father and Jesus our Saviour and Helper we feel happy and hopeful; we can face our problems courageously and live at our best. Such experiences are open to all young people and it is hoped that this lesson will be a definite help toward the attainment of those blessings.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Proclamation of Faith.

PRELUDE. "Berceuse," Delbrück.

CALL TO WORSHIP.

"I will sing unto the Lord as long as I live:

I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord."

—PSALM 104: 33-34

INVOCATION. O Thou Dweller in heart and heaven, incline unto us, we pray, and make us glad in thy presence. Amen.

OPENING HYMN. "Begin, My Tongue, Some Heavenly Theme."

WORD OF DIRECTION. "Jesus . . . saith unto them, Have faith in God."

—MARK 11: 22

RESPONSIVE READING:

If the burdens of life seem too heavy to bear, what shall we do?

HAVE FAITH IN GOD.

When world orders, governments, be-

loved institutions, and traditions perish, what then?

HAVE FAITH IN GOD.

As our years increase, and shadows of doubt fall athwart our paths, how shall we be sure that a new day will dawn?

HAVE FAITH IN GOD.

In the time when our hearts condemn us as unworthy of Divine grace, what shall we answer?

HAVE FAITH IN GOD.

At the last, as we draw near the moment of departure from this world, and find an unknown path ahead of us, what will bear us safely to eternal glory?

FAITH IN GOD.

CHORAL RESPONSE. One stanza of "Great God, We Sing Thy Mighty Hand."

"By day, by night, at home, abroad,
Still we are guarded by our God;
By his incessant bounty fed.
By his unerring counsel led."

PRAYER. Lord, we have heard faith proclaimed by thy prophet Habakkuk, by thy Son, Jesus the Christ, by the apostle Paul, and by all the great and good men of past ages. Help us, Lord, to take to heart this wise counsel. May we live by faith, and work because of faith, and enter into life eternal through faith. Lord, we believe. take away our seeming unbelief. In Jesus' name. Amen.

HYMN. "Ask Ye What Great Thing I Know?"

SCRIPTURE. Romans 10: 6-17.

THOUGHTS ON THE THEME.

We are kept alive not only by bodily processes, but also by a spiritual assurance of life residing within us.

For the same reason, we read in Scripture the statement, "the just shall live by faith." The ministrations of the church, the outward participation in sacred worship, the routine performance of "good deeds," are not sufficient of themselves to keep the soul alive. There must be a constant belief in the spiritual life flowing from God.

Faith, therefore, becomes the reason for all spiritual activity, "I believe, therefore . . ." That preface goes ahead of the stalwart labors of Martin Luther, of the indefatigable work of John Wesley, of the unshakable insistence upon freedom of conscience by Roger Williams. We cannot please God unless we "believe that he is."

REPEAT IN UNISON. "Jesus . . . saith unto them, Have faith in God."

HYMN. "I Love To Tell the Story."

BENEDICTION.

And now, may faith be your shining shield to stand between you and all doubt; may your souls thrive on the nourishment of a sure belief in God, the Creator and Sustainer. Amen.

James Teaches Consistent Christian Living

The Epistle of James

James 1: 17-22; 2: 14-17; 4: 13-17; 5: 12

1: 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

2: 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed

and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

4: 13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5: 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

KEY VERSE: *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1: 27*

TO BE READ EACH DAY

Aug. 4. M. The Source of Good. James 1: 16-18

Aug. 5. T. The Implanted Word. James 1: 19-21

Aug. 6. W. Hearers and Doers. James 1: 22-27

Aug. 7. T. God Willing. James 4: 13-17

Aug. 8. F. The Royal Law. James 2: 1-13

Aug. 9. S. The Test of Faith. James 2: 14-18

Aug. 10. S. Wisdom and Her Fruits. James 3: 13-18

SCRIPTURE SAYS—

By W. W. Adams

The Scriptures to be studied on the remaining Sundays of this month are found in the general epistles. Paul's epistles were written with a particular person or group of persons (church) in mind. The general epistles were intended for all believers.

We have learned how persecution scattered the believers in all directions from Jerusalem. Now we note that James addresses his epistle to the twelve tribes "of the dispersion" (scattering).

Regarding the origin and date of the Epistle of James, scholars disagree. The traditional view, which need not be cast aside, is that it was written by that James who was the half brother of Jesus (Mark 6: 3). His unbelief (John 7: 5) gave way to full allegiance to Jesus as the Messiah (Acts 1: 14), following Jesus' appearance to him, after his resurrection (1 Cor. 15: 7). He came to be the leader of the Jerusalem church (Acts 15: 13-21; 21: 18; Gal. 1: 19).

This epistle has been called the Proverbs of the New Testament. It has no central theme, like Romans or Hebrews. It contains practical wisdom, such as is found in the Old Testament prophets, in the Sermon on the Mount,

and in the practical applications of doctrinal truth throughout all the New Testament writings. In fact, the contents remind us of Christ's ethical teachings, particularly the Sermon on the Mount, and also of the letter drawn up by the Jerusalem church (Acts 15: 22-29), which likely was largely the expression of the mind of James.

This epistle is unlike Paul's writings in that it has a minimum of Christology and almost no theological controversy. But this does not mean that James is not a Christian. The writer is distinctly Christian (1: 1 ff.; 1: 18; 2: 1; 5: 8). There is no conflict between James and Paul, as some writers have claimed. Paul always emphasized the originating truths and forces of the Christian life, before going on to their application in life. James put the emphasis upon the application of the gospel to life.

1. The Source of Blessing (1: 17-18)

These verses belong to a passage in which the writer is discussing the origin or source of temptation. He has traced it to man's own lusts. It never comes from God. God himself is absolute goodness (Mark 10: 18). Only that which is perfectly good comes from God. Moreover, he is the only source of the good. "Every good and perfect gift" comes down to us from God our Father.

God is the maker of heaven and earth (Gen., chaps. 1, 2; Ps. 8: 3 ff.). Whereas Israel magnified the God of light, other ancients worshiped the sun itself. Now the sun and moon, while operating according to law, change. There are the apparent rising and setting of these heavenly luminaries. They cast shadows in their turning. But the God of all lights, including the light of truth that lights up our moral natures (John 1: 9; 1 John 1: 5), never casts any shadow. For in him there is no turning; no rising and setting, no variableness. He does not give us good things today and evil things tomorrow. Because the heavenly Father is thus dependable, those who are his children can always depend upon his love and care.

He who gave us natural birth recreates us with "the word of truth." Our new birth (John 3: 3) is of God (1 Pet. 1: 3, 23). Of his own will he begat us. He uses the word of truth in this transformation of a sinner into a child of God, even as we do in passing on our new life to others. But it ever remains true that the new life made available to sinners in Christ comes only from God. Christ is the truth manifested, personalized (John 14: 6), and this living word is mighty in its transforming power (John 6: 63; 8: 31 ff.; 17: 17; Eph. 1: 13; Col. 1: 5).

II. Live the Word (1: 19-22)

Birth comes before living. God's gift of life obligates us to live in accordance with his will. James has just said that in begetting us the Father was motivated by the purpose that we should be "a kind of firstfruits of his creatures." First fruits always indicate a larger harvest. The word of God and its accompanying life in us is not to stop with us. We are to be winners of others to life in God.

Now we are to commend our new life to others primarily by the way we live. James's entire epistle is designed to help us live the word so as to win others. God offers life to us, and through us to others, through the medium of the "word of truth." All depends finally on our response to the word (read Matt. 13: 1-23).

1. *Keen listeners.* This comes first: "be swift to hear." Jesus said, "He that hath ears, let him hear" (Matt. 13: 9 and elsewhere). If God's word is to take root in us and bear fruit, we must first accept it. So let everyone be swift to hear.

2. *Slow speakers.* It is slow to speak, not slow in speech. Among those who hear are some who defeat the word by their hasty, careless speech. Be slow to speak. Wait a bit. Think things through. Many times there is wisdom in silence. The silent, thoughtful person will rarely have to regret and try to undo rash, hurtful words. When he speaks, others will be helped.

3. *Slow in anger.* Jesus could become angry (Mark 3: 5). But it was not of the moment. It was righteous indignation at settled sin, and it was tempered with compassion and mercy. Anger at sin may be expressed redemptively and not in more sinning (Eph. 4: 26). Anger of itself does not promote God's kingdom. Perhaps slow to speak helps one control one's anger, since there is a vital connection between our talk and our mental mood.

4. *The implanted word.* James has in mind one's experiences in gardening. The gardener desires a rich fruitage from his labors. The child of God desires the full salvation of his soul. To that end he believes in God. To the true and sincere believer, salvation is ever nearer than when he first believed (Rom. 13: 11; 1 Pet. 1: 9).

What is it that can save our souls? The implanted (rooted) word. The word must be heard and received into the heart; it must, like seed, germinate and grow. So Christ taught continually, particularly in the parable of the soils (Matt. 13: 1 ff.). According to James, this requires three things of each hearer.

First, all foreign growths must be removed. A wise gardener never wastes

seeds by sowing them among weeds. So James advises the laying aside of "all filthiness and superfluity of naughtiness." Literally, all pollution or uncleanness. God's word will wither and die if planted in an unclean life. In fact, it will never germinate in such soil. No one can be perfect while on earth. But as evil thoughts arise, as wicked purposes and perhaps wicked deeds try to grip our minds, we must, through God's help, kill them off. The farmer is not finished when he destroys the first crop of weeds. Neither is the believer.

Second, one must possess a meek spirit—gentleness, kindness, teachableness. There can be no pride, no sense of self-sufficiency; only dependence upon, and obedience to, God.

Third, practice the word of God. Read Matthew 7: 24 ff. See also what Jesus said of those "who say and do not" (Matt. 23: 1 ff.). Ponder the parable in Matthew 25: 31-46. Obey, put into practice, the word that is heard and rooted in the soul.

III. Unite Faith and Works (2: 14-17)

The conflict here is not between faith and works. Rather, it is between a dead faith and a living faith. It is mere profession of faith on one hand and vital, living faith on the other.

One man says he has faith. Does that make it true? And is there any real value in such a profession? Emphatically, no. Can faith apart from works save a person? Paul fought his greatest battle for the principle that it is by faith only, not by works, that a sinner is justified. But always Paul made it clear that faith in God must lay hold upon one's thoughts, purposes, and deeds. And that is James's message.

Take an illustration. A brother or sister is in desperate need of clothing or food. Someone says, "Go in peace, be ye warmed and filled." Or in modern speech, "May God bless you; I'll be praying for you." And yet that person makes no effort to supply the things needed! Of what value is the pious talk? It is all right to speak comforting words and to ask God to bless. But God may be depending on us to be the medium through which he will answer the prayer and supply the things needed.

IV. Consider the Will of God (4: 13-17)

We are in God's world. Ultimately our destinies are in his control. His will eventually will be done. Every knee will someday bow to him, and every tongue will confess him to be the Master of all. If we rebel and try to have our own way, we shall not succeed; his way will prevail. So why not take God's will into consideration now and have the pleasure and the rewards that go with doing his will?

Men plan their business without consulting God (Luke 12: 13-34). They plan as though they had a guarantee of long life. Yet life may turn out to be like a morning mist—soon to disappear. How many of our plans come to an abrupt end! We are secure only when doing God's will.

LESSON APPLIED

By Howard K. Williams

Purpose. To gear up religion with daily living. Real religion is a way of living. Christianity is the right way of living. While we must believe certain things in order to be Christians, we are not Christians unless we act in certain ways. The way we do our work and the way we play show how Christian we are. Our purpose in teaching this lesson should be to make this very plain.

Preparation. It is always well to have a thorough understanding of the Scripture material. Hence, know the background of the passage. It is always good also to make the Scripture clear and practical. Hence, choose understandable illustrations from daily life.

The Background

The Scripture passages today are from the Epistle of James. Since several people with that name are mentioned in the Bible, we should make it clear that this letter probably was written by James, the brother of Jesus (Gal. 1: 19). This James was chief pastor in Jerusalem (see Gal. 2: 9-12; Acts 12: 17; 21: 18; Acts, chap. 15), and he figured largely in the early history of the Christian church. Many scholars give this letter an early date, and hold that it was written from Jerusalem to the Jewish Christians who had been scattered abroad by persecution. It was a practical exhortation to Christian living.

True Religion

Professor Steiner some years ago wrote a little booklet which he entitled, *The Parable of the Cherries*. It tells a story of his boyhood in his native village in Poland. The population was divided into three groups, Catholics, Lutherans, and Jews. Fierce discussions arose among the boys, often ending in fist fights, as to which had the true religion. One day young Steiner went home and asked, "Mother, which is the true religion?" She told him to ask the rabbi. The story tells how he was received by the rabbi and how unsatisfactory the rabbi's answer was; how he next went to the Catholic priest, then to the Lutheran minister, and lastly to the old doctor. Rabbi, priest, and minister each said that their own religion was the right one, and that all the others were wrong. The doctor said, "None of them

is right." So the poor little fellow went back to his mother and asked again, "Mother, which is the right religion?" She said, "I'll try to answer your question on Friday." Now Friday was market day, so she took three bags and, with her little boy, went to market. It was cherry season, and she bought some cherries from a Jew, some from a Catholic, and some from a Lutheran peddler. They went home from market with three bags of cherries. "Now," she said, "let's separate them!" So they poured the three bags of cherries together on the table and then sorted out the good ones from the bad ones and put them into two piles. "Now how many kinds of cherries have we?" she asked. "Two kinds! Good and bad." "So," she said, "there are but two kinds, though we bought them from Catholic, Jew, and Lutheran. Maybe there is your answer!"

That is virtually what James says in this letter. Religion is very practical. While we must not underestimate belief, we may be very sure that belief which does not materialize in conduct is not the true religion. We cannot call ourselves Christians unless we make Christianity the guiding principle of our lives. We must live the song we sing. We must practice the gospel we profess. How nearly do we live up to the principles of Jesus that we say we believe?

How Sure Are We of God?

A Christian, if he is to live consistently, must be sure of God. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James was living in a very precarious time, so precarious, in fact, that finally he was killed for his Christian living. We today are living in a trying time, internationally, nationally, and individually. Yesterday, I visited a friend of mine through many years. For more than a quarter of a century he lived for Jesus as a missionary in China. Today he is in the hospital. One cannot understand why, after all these years of faithful service, he should not near the sunset of life under easier conditions, but his mind is at peace, and serenity of spirit is his. No man can be truly Christian who does not have this assurance of God, no matter what the circumstances. Are you sure of God? We can never live a good life unless we have confidence in the goodness of God.

Surety of Conduct

If you have ever crossed the ocean, you have been impressed with the progress of the ship as it makes its certain course through the waters. It is an inspiration to stand by the rail and to watch this progress. But if the vessel

stops and tosses about, there comes a feeling of helplessness. Life is like that. If we have a definite purpose and move steadily toward it, there is a feeling of strength and victory, no matter what the circumstances may be. Perhaps you know the story of Mary Reed. While at home in America on furlough, she discovered that she had contracted leprosy. But she was sure of God and that assurance gave her the courage to return to her mission field. Of her, a friend wrote: "As we sat on the moonlit shore of Lake Lucerne, on her way back to India, she sang:

"Straight to my home above,
I travel calmly on."

She could travel with sureness "straight to her home above," and travel calmly, because she was sure of God. Does our daily conduct give this impression of sureness of the eternal? James says, "Wherefore (1:19) . . . wherefore (1:21) . . . be ye doers of the word" (1:22).

Hearing and Doing

How many try to hear the truth? Do you really want to hear it? We like to hear what we like, but we are not so keen to hear what we do not like, even though we know it to be the truth. We should be "swift to hear," if we really want to be Christians. The scientist is after the truth, whatever it is. So should the Christian be.

A scientist wants to know the truth, for he would use it. The medical student studies and investigates and dissects in order to know, and then he goes into the clinic and the dispensary and the hospital in order to practice what he has learned. So a Christian should go to church and Sunday school to learn, and then should go out into the street and shop and office and home to practice what he has learned. If he does not, says James, he is like a person who looks into a mirror and then forgets what his appearance is. Perhaps he finds fault with other people's ugly faces when his own is uglier!

Hearing and Saying

In this short letter James has much to say about the tongue, because the tongue is a very important part of a person. "Slow to speak" (1:19). "If any man among you seem to be religious, and bridleth not his tongue . . . this man's religion is vain" (1:26). "If any man offend not in word, the same is a perfect man" (3:2). "The tongue is a fire, a world of iniquity" (3:6). Evidently they talked too much in that day; and people talk too much now. What spiteful things we all have heard even within a week, and in many cases from the lips of "good" people. The tongue probably

is the last thing about us to be converted. We certainly need to teach our tongues restraint. So important is the tongue, that even a few words may decide a person's destiny. Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). Even as the feathers cannot be collected which have been emptied from the bag and blown everywhere by the wind, so our words can never be recalled.

"Boys flying kites haul in their white winged birds.

You can't do that way when you're flying words."

Believing and Doing

Jesus' religion expressed itself in kindly acts. So should ours. What good are your words of goodness if you do not act goodness? You cannot clothe or feed a needy man with words. Our religion cannot be effective unless we practice it everyday. We all intend to practice religion someday, but we put it off.

One night a man came into a home where I was visiting. He had been drinking. I said, "You see where drink is taking you. Your wife cannot stand it much longer. Don't you intend to stop?" "Yes, surely I do," he replied. But he would stop tomorrow, not today. A Christian, if he would be consistent, must act now. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). He who does not do what he knows he should do—and does not do it now—is a sinner, no matter what his intentions may be.

What are you doing for Jesus? What are you doing for him now?

VIEWPOINT OF YOUTH

The Letter of James

Last week we studied a part of Paul's letter to the Christians at Rome. Now we turn to James, another great leader of the early Christian church. A number of men in the New Testament were called by that name; perhaps we feel best acquainted with James the fisherman, brother of John and son of Zebedee. But this James, according to tradition, was the brother of Jesus.

The very first sentence of the letter shows that James was not only humble but also useful. He calls himself "a servant of God and of the Lord Jesus Christ." Not many persons would put themselves in the place of servant to a brother. Do you recall how the brothers of Joseph acted when he related his dream about the sheaves? (See Gen. 37:5-11.) In the early days of Jesus' ministry his brothers had no confidence in his ideas, but evidently later events, together with the strong effect of his teach-

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ings and personal living, won them over. Now James is both a brother and a servant.

Many of the things that James has put into this letter sound quite similar to Jesus' sayings. (Refer to Matthew, chapters 5, 6, and 7.) Probably the writer is passing on to others some of the great truths spoken by Jesus but expressed in the writer's own way. The spirit of the entire letter harmonizes with our Lord's way of living, especially his treatment of others.

Be sure to read all of the Epistle of James. Some sections ought to be memorized.

Planning the Lesson Outline

Turn to the lesson treatment in the quarterly *Young People's Class*. The writer has given five topics to be discussed. Unless you can improve on these topics use them as starting points for presenting the truths in the Scripture selected for this class period.

Notice the questions given in the quarterly. Which ones can you use in your particular class? Add to your list some of your own questions.

What special points do you intend to make in your class period? What are some of the things that you desire your pupils to understand and then practice? Write down those points, then build your statements and questions and illustrations around them.

Consistency

Out of the many shades of meaning that the word consistency possesses, perhaps the idea that best suits this topic is expressed in the admonition, "Practice what you preach."

Jesus found the religious leaders of his day saying one thing and doing another. They knew Moses' law; they had memorized the teaching of their elders; they understood the meaning of these precepts and commandments. They derived great satisfaction from repeating them, but when it came to living in harmony with those principles these people found ingenious ways of avoiding plain duties. The most severe statements ever uttered by Jesus were spoken against the insincere, praise-loving, self-righteous people; he came right out in public and called them hypocrites. A hypocrite desires to be thought very religious, but does not want to pay the price; he tries to deceive others; he is a counterfeit. And the only person who really gets fooled is the hypocrite himself. Undoubtedly, the individuals who have done the most harm to the Christian religion are not the persecutors on the outside but the insincere, inconsistent persons inside.

Ask your class to face this question: "Do I practice what I preach?" Do I

feel content to repeat Bible verses from memory and then let the matter rest? Do I apply one standard to myself and another to the members of my family, my schoolmates, my business associates? Do I *always* tell the truth? Am I *always* honest? Do I *always* act in a spirit of kindness, of consideration for the feelings of others? What is my real task as a Christian: to try to regulate the beliefs and the conduct of others, or to discipline myself and build Christian habits that will enable me to live consistently?

Hearing and Doing

First, listen to the things God says. Read the Bible regularly, carefully, prayerfully. Listen to what good people say to you—parents, teachers, ministers. Study the great books that contain the choicest thoughts of the ages. Build those gems into your memory and think of them often.

But do not stop there. Practice those precepts. Live according to those principles. Let the eloquence of your life, rather than the forcefulness of your speech, proclaim your Christianity.

Jesus said, "Everyone therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rock." (Read Matt. 7:24-27.) The one who hears and does not heed is like a foolish man, who built his house upon the sand. James said that he who is only a hearer and not a doer deceives himself.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Practice of Faith.

PRELUDE. "I Would Be True."

CALL TO WORSHIP.

"Thus saith the Lord . . .

Call upon me, and I will answer thee,
And show thee great and mighty things
Which thou knowest not."

—JEREMIAH 33:2-3

INVOCATION. Our Father, we pray for instruction in righteousness. Reveal unto us the grace of holiness. Amen.

RESPONSIVE READING:

"Speak unto all the congregation . . . and say unto them, Ye shall be holy.

I AM THE LORD YOUR GOD.

Ye shall not steal, neither deal falsely, neither lie one to another.

I AM THE LORD YOUR GOD.

Thou shalt not profane the name of thy God.

I AM THE LORD YOUR GOD.

Thou shalt not defraud thy neighbor, neither rob him.

I AM THE LORD YOUR GOD.

Ye shall do no unrighteousness in judgment.

I AM THE LORD YOUR GOD.

Thou shalt not go up and down as a talebearer.

I AM THE LORD YOUR GOD.

Thou shalt not hate thy brother in thine heart.

I AM THE LORD YOUR GOD.

Thou shalt love thy neighbor as thyself.

I AM THE LORD YOUR GOD.

—FROM LEVITICUS, CHAPTER 19

HYMN. "My Faith Looks Up to Thee."

MORNING TEXT. ". . . Kept by the power of God through faith unto salvation."

—1 PETER 1:5

PRAYER. All-merciful, and all-forgiving Father-God, we adore thee. In thee we find that perfection toward which we strive. Forbid that our confession of belief in thee should prove barren through lack of expression in the deeds of goodness and kindness and service. May our faith ever be measured by our daily progress in righteousness with humility. In Jesus' name. Amen.

PRAYER RESPONSE.

"More holiness give me,
More striving within;
More patience in suffering,
More sorrow for sin.
More faith in my Saviour,
More sense of his care;
More joy in his service,
More purpose in prayer."

SCRIPTURE. 1 Peter 1:1-11 (R.V.).

HYMN. "All the Way My Saviour Leads Me."

THOUGHTS ON THE THEME.

Of two preachers opposite observations were made. Of one it was said that when he was in the pulpit it was a misfortune that he need ever come out of it. He preached so beautifully, and practiced so miserably! Of the other it was said that when he was out of the pulpit it was a misfortune that he should ever have to go into it. He practiced so beautifully, and preached so miserably! Of the two, the latter was more in the way of faith; and there is little doubt but what he was at all times preaching more effectively than the other. There is the old saying, "What you are speaks so loudly that I cannot hear what you say."

HYMN. "I Am Trusting Thee, Lord Jesus."

BENEDICTION.

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Peter Encourages Suffering Christians

1 Peter 4:12-19; 5:6-11

1 Peter 4:12-19; 5:6-11

4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

KEY VERSE: *Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf.*—1 Pet. 4:16

TO BE READ EACH DAY

Aug. 11. M. Taking Up the Cross. Matthew 16:24-26

Aug. 12. T. Tribulations. John 16:33

Aug. 13. W. Suffering for Christ. 1 Peter 4:12-19

Aug. 14. T. The Conquest of Worry. 1 Peter 5:6-11

Aug. 15. F. Suffering with Christ. Romans 7:12-18

Aug. 16. S. Fellowship in Suffering. Philippians 3:7-11

Aug. 17. S. Confident in Suffering. 2 Timothy 1:8-12

SCRIPTURE SAYS—

By W. W. Adams

A generation ago the idea prevailed very generally that Christianity had won an unassailable hold upon the peoples of earth, and that suffering for one's religious faith therefore lay largely in the past. It was thought that persecution was dead for the most part, and that intolerance was fast fading out of the picture.

Today we witness more intolerance and more active persecution, perhaps, than the world has ever witnessed before. People suffer and die for their faith. Nor is this a passing phase of a short-lived development in a small corner of the world. It has continued long enough to reveal its true nature. It would be impossible for one to exaggerate the seriousness of our world situation in this regard. Paganism and everything that is anti-Christian have arisen to challenge Christianity to a fight unto death.

It will do us no harm frankly to face the fact that we who have set ourselves to the task of living and proclaiming the Christian message must expect suffering, cross-bearing, and persecution. There can scarcely be any other way forward and onward with Christ.

We need to remember several simple facts. Christ suffered—in life and in death. He made it clear that discipleship to him inevitably involves suffering

(Luke 9:23 ff.). Suffering was the common experience of the early disciples, as recorded in Acts. Entrance into, and life in, God's kingdom are conditioned upon suffering with Christ (Acts 14:22; John 15:18; 1. Thess. 3:3 ff.).

It is in line with these truths that Peter writes his epistle. His readers make up the spiritual dispersion of five provinces of Asia Minor (1:1). They all are believers, Jews and Gentiles. Peter writes from Babylon (5:13). By this is probably meant Rome (Rev. 17:5). Peter left Jerusalem (Acts 12:17), and was a traveling preacher, going perhaps as far as Corinth (1 Cor. 9:5). Tradition says he went to Rome.

In A.D. 64 Nero accused the Christians of setting fire to Rome. This accusation led to severe persecution of all believers. They were hated, ostracized from society and business, harassed, murdered. About A.D. 67 Peter wrote this epistle. He does not deny or minimize the fact of persecution. He rather interprets it so as to comfort and encourage those persecuted. Persecution endured for Christ leads always to blessing. To share Christ's sufferings is to share his glories (Rom. 8:16 ff.).

I. Rejoice in Suffering (4:12-19)

1. *The fiery trial* (4:12). Believers are facing a burning, a conflagration. It is the kind of burning that smelts metals and removes dross (cf. Prov. 27:21). It is not future—it is now "com-

ing to you." It is not a chance matter: it is designed and planned by God "to prove you," to put you to the test.

2. *The Christian view of trials* (4:13). On the negative side, a believer need not be surprised at the coming of trials. It is not "a strange thing"; trials are not inconsistent with the Christian faith. Logically, one might conclude that being a Christian should exempt one from suffering; but this is not the case.

On the positive side, the case is clear. The believer may expect trials and persecutions. He may choose, not between trials and no trials, but between enduring trials willingly, gladly, with full faith that they are according to God's will, and seeking always to avoid cross-bearing. He must not only accept and endure sufferings; he must also "rejoice, inasmuch as ye are partakers of Christ's sufferings." His joy should be in proportion to his sharing Christ's sufferings. "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:12). Suffer for Christ *now*, and rejoice *now* continually in these sufferings. The purpose looks into the future. When Christ shall be revealed in his glory, you "may be glad also with exceeding joy."

3. *The basis of blessedness* (4:14). It is not easy for a believer to endure bodily affliction for his faith and to suffer the destruction of his material possessions. But for the most noble and

sensitive souls, it is still more difficult to "be reproached for the name of Christ." Derogatory speech cuts deeper than the flesh.

It comes as a startling relief to learn that the basis of blessedness is being reproached for Christ: "happy are ye." This is a definite reflection of Jesus' teaching (Matt. 5:11-12; 19:29; cf. also Acts 5:41). This reproach must be "for the name of Christ"; that is, it must be as a Christian that one is reproached. Why is there blessedness in being so reproached? "The spirit of glory and of God resteth upon you." Sharing Christ's suffering indicates that one is sharing his spirit, and is therefore blessed.

4. *Suffering to be avoided* (4:15). Not all suffering is blessed. The writer mentions two specific crimes—*murder* and *thievery*. One guilty of these crimes should be reproached. So it is with all evil-doing: let no one suffer as an "evil-doer," or as a "busybody in other men's matters." (For a fuller picture of the busybody or gossip, see 1 Thess. 4:11; 5:13; 2 Thess. 3:11).

5. *Suffering to be accepted* (4:16). At first the followers of Christ were Jews and they were thought of as Jewish sects. Thus they were called believers, disciples, saints, brethren, people of the Way, Nazarenes. When Gentiles became Christian, a new designation was needed. The word "Christian," a Latin formation, was coined to distinguish believers from all others, Jews and Gentiles. Now if being Christian brings suffering, instead of being ashamed, let the believer "glorify God on this behalf." He does not glory in persecution; he glories in the fact that he, as a Christian, is counted worthy to suffer for the name (Acts 5:41).

6. *Suffering as judgment* (4:17-18). All men must be judged and rewarded according to their works (2 Cor. 5:6). God's wrath is being revealed against all ungodliness (Rom. 1:18). This process will continue until all evil has been judged. The time has now come for judgment to begin at God's house. God is now judging his children, the members of his family. Suffering, persecution, based on the fact that one is a Christian, are proof that one is God's child (Heb. 12:5 ff.). The gospel cuts deeply, exposing and condemning all evil (Heb. 4:12 ff.).

Two pointed questions arise. If the righteous are the recipients of the beginnings of God's judgment (see Prov. 11:31), and this is true, what shall be the fate of those who do not even attempt to obey God's gospel? The God of the gospel is also the God of judgment. Belief in, and obedience to, the gospel is foundational (Mark 1:14; Rom. 2:8). If the believers now suffer, surely the ungodly shall be doomed.

A second question: if the righteous person is scarcely saved (saved through Christ's righteousness, Phil. 3:9; and perhaps as through fire, 1 Cor. 3:15), where shall the ungodly and the sinner appear? What of the person who does not reverence God and who is guilty of doing positive acts of sin against God? Even the righteous person finds God's judgments severe: he is scarcely saved. Where, then, in the judgment will all others appear? Manifestly, their case will be hopeless.

7. *Concluding appeal* (4:19). God is faithful; he keeps his covenants and fulfills his promises. He has a will for all of his children. This will involves our suffering for Christ, in making him known to others, and in fitting believers for life with God. Therefore, let all who suffer according to God's will, continue "in well doing." And while so doing, let them commit the well-being of their souls to their faithful Creator. The word "commit" is a banking term, "to deposit" (cf. 1 Tim. 1:18; 2 Tim. 2:2; cf., also Jesus' depositing his spirit with the Father for safe-keeping, Luke 23:46). We suffer now while doing good, and we commit all to God, for only he can keep us through our faith (1 Pet. 1:5).

II. Be Submissive to God (5:6-7)

In the preceding verse the writer made it clear that only the humble can receive God's grace. Out of this fact grows this great imperative: "Humble yourselves under the mighty hand of God" (Exod. 3:19 ff.). Even when God afflicts you, be submissive to him. Accept his chastisements, bear your burdens without complaining. The motivation given for submitting yourself to God is that your own exaltation depends on it. In due time, the time that fits in with God's purpose, he will exalt you (Luke 14:11). He resists the proud, he gives grace to the humble (5:5). Therefore be humble, submissive.

This imperative is explained further in verse 7: casting all your anxiety upon him." Cast over on God, as the people *threw* their clothes (same verb) onto the colt (Luke 19:35)—cast all anxiety upon God. You cannot be submissive to God and live in anxiety. Many believers have never learned this truth. This appeal is based upon God's attitude toward you: "he careth for you." So trust in, and be submissive, to God, even in times of severe testing, and he will repay you in care, mercy, in goodness.

III. Resist the Devil (5:8-9)

"Be sober"—be calm, free from all intoxication, whether from drink or from erroneous and fanatical ideas. Live in self-mastery, self-restraint.

Then "keep awake," be watchful. You

have an adversary, the devil. He is like a greedy lion, driven on by violent hunger. He walks about (cf. Job. 1:7; 2:2) in search of prey to devour. He is a murderer from the beginning (John 8:44). He seeks with all available resources to destroy us (Eph. 6:11 ff.; Rev. 12:15-17).

Now since only faith can give us the victory (Jas. 1:6), stand upon the solid foundation of faith and resist the devil. Never yield to him. Under what inspiration? This, that your afflictions are not exceptional; they are common to all of God's people.

IV. Rely upon God (vss. 10-11)

Peter can advise, interpret, comfort. But ultimately he, like all believers, must rely upon the "God of all grace." All grace, and all that is needed, come from God. He has called you into his glory for the purpose of giving you glory. He will keep his covenant, he will complete the work he has begun. He called us in the person of Christ; in him he will finish the work. He asks that for the present we suffer for Christ. This will be only for "a while." As you rely upon him, he will "perfect" you; but you must be sober, you must keep awake, you must resist the devil, and then God will make you complete. He will also "stabilish" you—make you steadfast, so that there shall be no wavering. Then he will "strengthen" you—give you strength for each task.

LESSON APPLIED

By Howard K. Williams

Purpose. To help the members of your class to achieve a courageous attitude toward suffering.

Preparation. Make a study of the persecution of Christians in Peter's day, and also of the problem of suffering. Dr. E. Stanley Jones has an excellent book entitled *Christ and Human Suffering*. Read carefully the entire first letter of Peter. Familiarize yourself with Peter's life.

The Time

Peter wrote this letter amid pagan surroundings. The statement in 1 Peter 5:13, where he sends greetings from the church in Babylon, proves this. The letter may have been written from the ancient city of that name, but most likely the name is used figuratively. Nobody knows certainly and commentators differ. The letter was written to churches undergoing severe persecution.

Tacitus, a fairly careful historian and one with no sympathy for the Christians, wrote of them: "They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in skins of wild beasts and exposed to the fury of

dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle."

Probably it was the persecutions under Nero that called forth this letter and gave to it its theme of suffering. This word occurs sixteen times in the letter and is easily the key word.

The Fact of Suffering

It is not a strange thing that happens to us when we suffer (1 Pet. 4:12). In this instance, the "fiery trial" doubtless refers to the suffering caused by persecution. Today in the autocratic states, Christians are suffering because they are Christians. Here in America, Christians are not persecuted bodily, but often they are persecuted in petty ways. As soon as a person openly acknowledges himself to be a Christian, the attitude of people changes toward him. Here is a non-Christian who gives ten dollars to the church. People say, "Look! He isn't a church member, yet he gives more than some who are." This same man joins the church and gives ten dollars. Then the same people say, "Look! He gave only ten dollars. He has money for other things!" In other words, one on the outside is commended for the least good, and one on the inside is condemned for the least evil. When you become a Christian, expect some sort of persecution. If you do not receive any, you may well ask yourself if you are very much of a Christian. The persecution, too, is quite often proportionate to the activity of the Christian. In the old days, if they kept silent about their beliefs, they were likely to escape. So today many Christians escape persecution because they do not work very hard at being Christian. But become active in your church, or in some fight against social wrong, and the devil will inspire persecution in proportion to your importance as a Christian.

Are you smarting under some petty persecution—the criticism of someone for some service you have tried to render? The jealousy of someone because of some service you have sincerely done for Christ? Then you know a little of what Peter was talking about.

Different Kinds of Suffering

There are many kinds of suffering. Peter is speaking chiefly of suffering arising from persecution, but he makes a clear distinction between suffering as a Christian and suffering as an evildoer. There are those who believe that all suffering is due to wrongdoing, and I presume that ultimately that is correct. A man whom I visited in the hospital was suffering from a malignant ailment and he said that he must have done something he should not have done. Now, a

man may suffer physical pain because he disobeyed physical laws, but this does not explain all individual cases of suffering, nor does it take into account all kinds of suffering. A missionary, returned home after many years of loyal service and now quite ill, said: "I have read the book of Job many times. But the book of Job does not explain human suffering. The common theory that suffering is a direct result of sin is severely attacked in that book."

Suffering very often comes as a result of the sins of others. The worst thing about sin is that it cannot be quarantined. If the sinner was the only one to suffer for his sin, we might see the justice of the punishment; but when a child sins, the parent also suffers, and vice versa. Sin spreads its suffering to the innocent.

Then there is the punitive suffering that comes in consequence of evil acts. It overtakes the murderer, the thief, the evildoer, the meddler in other men's affairs. History and literature are full of such cases of suffering. They come from the sins of the individual. Peter said, "Let none of you suffer . . . as an evildoer." It is not necessary. You do not need to murder, to steal, to do evil, to meddle in other people's affairs. You can stay away from these things. But if you insist on doing these things, then don't whimper when the suffering comes, and say it is because you are a Christian. Make the clear distinction between suffering that comes from your own sinfulness and suffering that comes from right doing.

What To Do with Suffering

When a man does right and suffers, he has an inward source of assurance that a wrongdoer does not know. Such a man can rejoice in suffering (1 Pet. 4:13). He is blessed (1 Pet. 4:14). He need not be ashamed (1 Pet. 4:16). He is secure (1 Pet. 4:17).

Rejoice. Such rejoicing actually occurred. You will read in Acts 5:41: "They departed . . . rejoicing that they were counted worthy to suffer shame for his name." Now this rejoicing is a rejoicing in fellowship and also a rejoicing in hope and expectation (1 Pet. 4:13). By such suffering we become partakers of Christ's sufferings. We cannot really know a person unless we have had similar experiences. Dr. Weston used to tell of a visit to a mother who had just lost a child by death. She almost fiercely challenged, "What do you know about such suffering?" Dr. Weston said simply, "I, too, have lost a child through death." "Then you have a right to speak," she said. How can we know Christ unless we walk with him, bearing a cross? But our rejoicing is one also of hope. Someday, at the revelation of his glory, we

shall share with exceeding joy in his victory.

He is blessed. Such suffering gives a man inward strength. It does for him what fire does for gold. It burns out the dross. I looked into the face of a friend whom I had not seen for years. For years he had given himself to Christ's service. His thought was never of self. In his face I saw something that was truly beautiful, something that came from within. Blessedness, not dependent on happenings without, but on happenings within, "a well of water springing up into everlasting life."

Not ashamed. The man who suffers as a Christian has no need to be ashamed. How sin makes cowards of us! The sinner has a shifty eye or a brazen one. The Christian can face the world unashamed. What an asset in life that is! A man should be ashamed to be called a thief, or a murderer, or a liar, or a busybody, but no one needs to be ashamed when called a Christian. We need only be ashamed that we so poorly deserve that name!

Secure. The man who is so truly a Christian that he suffers for his faith is the safest, most secure man on earth, no matter what the suffering may be. A missionary to Africa, after narrating all sorts of sufferings and hardships that he had endured, remarked: "And people ask, 'Are you going back?' Of course I am going back. It is where God wants me, and where God wants a man is for him the safest and sweetest place in all the world."

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You could not better close your lesson than by reading the last verses assigned. They are beautiful and their meaning is clear. In them you will find a safe anchorage for your soul.

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Writer of First Peter

All letters gain in interest when we know the writers. Before studying the text today it might be well to see how much the class knows about Peter. The following references show Peter in different situations. Mark 8:31-33; 9:2-5; 14:32-37; Matthew 14:22-31; 26:69-75; John 18:10-11; Acts, chapter 5; 9:32-11:18.

Distribute slips with the above references on them, one on each slip. Have the pupils find the passages referred to, read them silently and from them give a little characterization of Peter. What more about Peter can other members add?

Tradition says Peter went to Rome and

preached there for many years. In the last year of Nero's reign, when persecutors were about to crucify Peter, he asked that he might be crucified with his head downward, feeling himself unworthy to die in the exact manner of his Master.

Forbidden Suffering

Although the lesson is called "Peter Encourages Suffering Christians" we must not overlook the verse in which he *discourages* certain kinds of suffering. Verse 15 mentions four: that of a murderer, a thief, an evildoer, a meddler in other men's matters. The list may seem in the wrong order, but for an average class, it is truly correct—beginning with the least probable forbidden suffering and progressing to the most probable. Not many who attend church schools turn out to be murderers. More turn out to be thieves. Most of us at some time or other have been guilty of evil acts, and all are guilty of meddling in the affairs of other men. The lesson to drive home here, then, is that all of us need to be on our guard lest we move from meddling to murder. How about the incipient murders in our hearts when hateful thoughts run through our minds? The papers today hold so many reports of murders committed in blind fits of fierce hatred. Even the best of Christians will profit by the reminder that all of us have human failings against which we must guard.

Suffering as a Christian: Then and Now

To know in part what Peter was referring to when he spoke of a man suffering as a Christian, read 2 Corinthians 11: 24-28 aloud, and after reading write on the board the list of Paul's sufferings: five times whipped; three times beaten with rods; stoned; shipwrecked; in peril of waters, robbers, his own countrymen, the Gentiles; in perils in the city, the wilderness, the sea; in labor and pain; in hunger and thirst; in fastings; in cold and nakedness. Besides all these he felt a constant deep, inner anxiety for all the churches.

To Paul's own sufferings add those mentioned in Hebrews 11: 35-38: mockings and scourgings, bonds and imprisonments, sawn asunder, slain with the sword, destitute, ill-treated, homeless.

History tells us of further persecutions of the early Christians—they were held in dungeons, thrown to the lions, and tortured in many horrible ways.

None of us has been called to endure such suffering. Therefore, many young people may say that this lesson has no meaning for them. But we need to point out that sufferings can vary in character. It is the way we react toward our present-day persecutions and to the suffering

that others must endure that strengthens our characters and brings a glory to our countenances.

How Do We Make Others Suffer?

So far we have been considering suffering as it comes to us. There is also the suffering that we inflict upon others, or that we neglect to relieve for others. Have we gossiped about others; have we prolonged misunderstandings? Have we looked upon physical pain, poverty, prejudices, and gone our way thinking these were no concern of ours? Suffering has many phases, and each teacher will have his and her own experiences to draw from.

These days so many people are afraid of physical pain. You may feel the need for considering the place of pain in the matter of daily living, showing that pain is not a demon, but a guardian; something not to be shunned, but to be understood. Youth may in the immediate future need courage to meet new experiences of pain. This whole lesson on suffering should reveal that it is not so much what happens to a person as it is the way he accepts or reacts to it.

In like manner you could treat the whole subject of suffering. Concentrate on persons who have turned their suffering into service. Or you may lead the class into a consideration of Jesus' own suffering as an example to us. But whatever topic you choose to develop your point, do not forget to teach the truth presented by Peter—the sufferings that a person must endure do not degrade him; rather they lead one into a sharing of Christ's pain and his glory.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Cost of Faith.

PRELUDE. "Melody in F," Rubenstein.

INVOCATION AND CALL TO WORSHIP.

"We are thy servants, grant us understanding, that we may know thy testimonies.

"Incline our hearts to the words of thy mouth; let thy speech distil as the dew.

"Speak thou unto us, to the comfort, however imperfect, of our souls, and to the amendment of our whole lives, and to thy praise, and glory, and honor everlasting. Amen."

—Adapted from Thomas à Kempis

HYMN. "O for a Faith That Will Not Shrink."

A MOMENT OF SILENT REVERENCE. The pianist may play softly, "There Is a Green Hill Far Away."

PRAYERS BY DIRECTION.

Leader. Let us pray:

For a fuller understanding of the price Christ paid on Calvary that we might be saved.

For a growing sense of willingness to share with Christ the suffering which loyalty to the faith requires.

For greater endurance in the midst of tribulation.

For courage to put our faith to the test, when the risk is one of great personal loss or pain.

For wisdom to evaluate our faith as beyond the worth of anything temporal.

Leader: Our Father, the Father of our Lord Jesus Christ, may we never falter in our allegiance to the faith once and for all delivered unto us. Strengthen our wills, lest we fall into habits of easy living. Amen.

SCRIPTURE. Phil. 1: 21-30.

HYMN. "Faith of Our Fathers."

HYMN STANZA.

"The Son of God goes forth to war,
A kingly crown to gain:
His blood-red banner streams afar,
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in his train."

—REGINALD HEBER

(After the thoughtful reading of this stanza, it may be sung by the school.)

MEDITATION ON THE THEME.

The things we look upon as free—the air, the sunlight, the glory of field and wood—were not produced without cost. We cannot know the agonies of creation, but in our study of the earth and the stars we find some evidence of the mighty force expended in preparing these things for us. Everything of value has been purchased at heartbreaking price by someone.

In the parable, the Lord freely turned over the pounds to the three servants, who were later called to account; but the two who received final possession of them, bought them at the price of much labor and diligence in trading. The third, who did no work, who would pay no price, lost his pound entirely.

It is the same with faith. Freely bestowed, we can retain it only by the willing jeopardizing of life and substance in the cause of Christ.

QUARTET. "Lead Me to Calvary."

CHALLENGE OF THE DAY. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1: 29.

HYMN. "Moment by Moment."

BENEDICTION.

"Quit you like men, be strong." And may the Courageous One who endured all things for our present and eternal joy, clothe you with strength, that you may stand unflinchingly in the hour of trial. Amen.

The Writer of Hebrews Explains the New Covenant

Hebrews 8:1—10:18

Hebrews 9:11-22

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

KEY VERSE: *And being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. 5:9*

TO BE READ EACH DAY

Aug. 18. M. The First Covenant. Hebrews 9:1-10
 Aug. 19. T. The Law Inadequate. Romans 7:12-25
 Aug. 20. W. Our High Priest. Hebrews 8:1-6

Aug. 21. T. The Promise. Hebrews 8:7-13
 Aug. 22. F. The New Covenant. Hebrews 9:11-22
 Aug. 23. S. The New and Living Way. Hebrews 10:19-25
 Aug. 24. S. Pressing On toward Perfection. Hebrews 6:13

SCRIPTURE SAYS—

By W. W. Adams

As to the origin of Hebrews, almost nothing is definitely known. The oldest Greek manuscripts do not mention Paul or anyone else as author. No modern scholar holds that Paul wrote this epistle. The language and the style are not Pauline.

Through the centuries various persons have been brought forward as the possible author. Among them are Barnabas, Luke, Timothy, Silas, Aquila.

The same is true of the date. The earliest date would be late in the sixth decade, perhaps A.D. 68 or 69. This date fits in with several facts. The author did not know personally the historical Jesus, but got his information from original witnesses (Heb. 2:3). The temple worship was approaching its end (Heb. 8:13). Timothy was still living (13:23).

The readers are nowhere specified. One thing is clear: they were being tempted to surrender their faith in Christ and to return to Judaism. The purpose of the epistle therefore is plain. It is to undergird the readers with such vital faith in Christ as Redeemer that they will give unquestioning loyalty to Christ.

The message of Hebrews, while profound and comprehensive, is yet simple. The writer singles out various features of the Mosaic system and shows that in

each particular Christ has effected that which is better. A brief outline of Hebrews will show this to be true and will be of help in interpreting the Scripture printed for today's lesson. We could wish that each teacher would take the time to read the entire epistle, following this outline.

Christianity is superior to Judaism because:

1. In Christianity God worked through his Son and not through prophets (1:1-3).

2. God worked also through his Son, not through angels (1:4—2:18).

3. God worked through his Son, not Moses and Joshua (3:1—4:13).

4. In Jesus we have a high priest superior to Aaron (4:14—7:28).

5. In Jesus we have a better covenant (8:1-13).

6. Jesus serves in a better sanctuary (9:1-10).

7. In Jesus we have a better sacrifice (9:11—10:18).

8. In Jesus we have better promises (10:19—11:40).

9. We should therefore be loyal to Christ (12:1—13:25).

This outline will enable the reader to place the Scripture in today's lesson in its proper setting.

I. The Message in Summary (9:11-12)

1. *The contrast:* "but Christ." In 9:1-10, the writer made it clear that the Levitical ministries and sacrifices were

unable to perfect worshipers. But Christ "having come," a great change was effected. No event in history can match the coming of Christ in significance.

"High priest of good things." What more apt description could be made of Christ! All that he did on earth was designed to make available to believers the good things of God. For a fuller description of these good things, see 2:17 ff.; 8:8-12.

2. *The better means.* According to the Scriptures printed in today's lesson, Christ's work as high priest is better than that of the Levitical priests for two reasons. The first is found in "the more perfect tabernacle." Levitical priests ministered in an earthly tabernacle—"of this world" (9:1). Man pitched this tabernacle (8:2). Christ has entered into, and ministers in, the heavenly tabernacle, that is, in heaven itself. That is the true tabernacle of which the earthly was a pattern; and it is God-made, not man-made. It therefore, belongs to the spiritual, eternal order, rather than to the earthly, material order. (Read Jesus' words in Mark 14:58, and see this truth reflected in Hebrews 8:2; 9:1-10, 24). A man-made place of worship and service could be no more than a symbol of the true tabernacle; and it could not be permanent. No earthly, material house could contain God; he was destined to burst out of the house made by man and to occupy that which is his

by right (Acts 7:44-50). Christ therefore now ministers in heaven itself—the true and adequate abode of the Father.

The second reason for Christ's better ministry is found in the sacrifice he offered. Surely no verse of the Bible contains more vital truth than verse 12 of this chapter. Every idea contrasts with the work of Levitical priests, and deserves emphasis.

"Neither by the blood of goats and calves." In the earthly tabernacle, priests offered the blood of animals. This was done continually, day by day (9:6). Then once in the year, the high priest entered into the "holy of holies" (vs. 7). One should read Leviticus, chapter 16, for a full description of the sacrifices offered by the high priest on the annual day of atonement. He offered a calf for his own sins and a he-goat for the sins of the people. Now in contrast, Jesus has offered himself. By what right or authority did Christ enter the more perfect tabernacle, heaven? On the authority of his own self-giving: "by his own blood." Human priests entered into God's presence by means of the blood of animals.

"He entered in once into the holy place." Human priests offered sacrifices daily, and the high priest once a year in the holy of holies. Jesus entered "once for all" (cf. 7:27; 9:6-7). No repetition is needed.

He entered voluntarily; animals never offered themselves. Sacrifice was forced upon them. Jesus gave himself (John 10:17).

He obtained "eternal redemption for us." Jesus entered into God's presence by virtue of being God's Son and of offering himself. We enter into God's presence by virtue of the eternal redemption which Christ obtained for us. Human priests secured for the worshipers temporary, ceremonial purification. Christ secured for us eternal redemption from guilt.

II. The Message in Detail (9:13-22)

Levitical sacrifices did bring limited results. In Numbers, chapter 19, we see the law of purification with the ashes of a heifer, mixed with water. If an Israelite touched a dead body, or a house or tomb in which the dead lay, he was unclean. If, when thus defiled, he entered the tabernacle, seeking God's presence, the penalty was separation from Israel. Such defilement could be removed ceremonially with the ashes mixed with water. Both the *defilement* and the *cleansing* were symbolical only. They were designed to educate men in the realities of sin and redemption of defilement of the inner man and its actual removal. Clean animals applied to unclean people did cleanse the flesh temporarily, never the conscience at all.

But in Christ all is different (vs. 14). His sacrifice has effected for believers perfect and permanent purification. "How much more," in how much greater measure, shall the blood of Christ cleanse the worshiper? The superior results coming from Christ's sacrifice need to be analyzed carefully.

1. Our sacrifice is the blood of Christ. Levitical sacrifices consisted of animals.

2. The blood of Christ is the blood of God's Son. We have as our sacrifice, not only the blood of a person rather than that of animals, but also the blood of God's eternal Son. He offered himself "through the eternal spirit." God is spirit. Levitical sacrifices were essentially "carnal ordinances" (9:10)—meats, drinks, washings. In these the moral, spiritual quality was absent. They could never reach and satisfy the spiritual God. Jesus is God's eternal Son. His spirit is of God and it is eternal. He voluntarily offered himself to God—it was not the working of a carnal ordinance, nor was it involuntary. Jesus, out of the fullness and sacrificial nature of his own divine, eternal person (spirit), offered himself. This gives to his sacrifice the needed moral, spiritual quality.

3. Jesus offered himself. Levitical priests never did this. With Jesus it was self-giving, self-sacrifice; no animal ever gave itself in sacrifice.

4. His was the perfect sacrifice—"without spot." Levitical sacrifices were physically perfect (Exod. 29:1; Lev. 1:3, 10). Christ is ethically perfect.

5. Christ's sacrifice cleanses the conscience, whereas Levitical sacrifices could cleanse only the flesh.

6. Christ's sacrifice cleanses one from dead works—not merely from ceremonial uncleanness due to contact with dead bodies.

7. The final result in Christ is fitting the worshiper to "serve the living God"; not merely restoring the individual to ceremonial cleanness and permitting him to enter the tabernacle, but preparing him to serve God forever in blessed fellowship.

Christ's work for us, as our sacrifice, makes him "the mediator of the new covenant" (testament). God promised Israel an inheritance—not only a home in Canaan, but life and fellowship with God. He would be their God and they his people. God entered into covenant relationship with Israel to bring these good things into being. But Israel sinned under and against this first covenant, and therefore never came into her full inheritance. Levitical sacrifices could never remove the guilt and qualify men to receive the promises. But Christ gave himself in sacrificial death in order that he might redeem Israel from their transgressions, so that all who are

called, under both the first and second covenants, might receive the eternal inheritance. Christ is the Redeemer, then, of all those who in offering animal sacrifices looked forward to the perfect sacrifice, as well as of those who now accept Christ.

Christ's death was necessary (9:16 ff.). When men dispose of property through a testament or will, the heir receives the inheritance only upon the death of the testator. Such a will never comes into force during the lifetime of the testator, but only after his death.

These simple truths (9:16-17), taken from ordinary life experiences, confirm the great truth of verse 15; namely, that Christ's death redeemed transgressors, fitted them to receive the promised inheritance, and that his death, the sacrifice of himself, made him the mediator of a better covenant.

The new covenant is thus seen to be not only better than the old, but perfect. It is perfect, in that it effects in the worshiper all that he will ever need. It is therefore final and unchangeable. Its perfection and finality center in Christ—in his giving of himself for the redemption of sinners.

LESSON APPLIED

By Howard K. Williams

Purpose. To present Christ as the adequate Saviour of mankind; to show the way to make Christ your Saviour.

Preparation. A reading of the entire book of Hebrews. A careful selection of facts and illustrations which will set forth clearly, not vaguely, the argument of this book.

The Letter to the Hebrews

Authorship. Nobody knows who wrote the letter to the Hebrews. Some are sure that Paul did and some are just as sure that he did not. Personally, I think he had something to do with it. Nobody knows where or when this letter was written. Many feel sure, from evidence in the letter itself, that it was written prior to the destruction of the Temple, which was in A.D. 70.

Purpose. The letter was written to Hebrew Christians to confirm their faith in the adequacy of Christ, to encourage them to hold fast to him, lest they should "slip away," a danger that threatens us all (2:1); lest they have a heart of unbelief (3:12); and lest they forsake the assembling of themselves (10:25). We all need these reminders today.

Theme. The message of the book can be expressed in one word, "better." Christ is better than all the best of the past—better than angels, better than Moses, better than the commandments, better than the tabernacle, better than

the high priests, better even than Melchisedec, better than the old covenants.

Christ Is Better

The verses of our lesson are really the conclusion of a discussion of the priesthood of Jesus. In order to understand these verses you should see clearly the nature of that priesthood.

God has always been the great enigma to man. We feel that if we could fully know God, all the mysteries of life would be explained. In the first part of this letter we are told that God wants us to know him, that he has tried to speak to man about himself "at sundry times and in divers manners," and that last of all he sent Jesus as the final adequate word. This was Jesus' teaching, "He that hath seen me hath seen the Father." The proposition of the book is to be found in Hebrews 1:1-3. The rest of the book is an elaboration of that thesis.

In the working out of this understanding, the chasm between man and God must be safely spanned. For that purpose two offices are needed, that of prophet and that of priest. The work of the prophet is to speak *to* the people for God; the work of the priest is to speak *to* God for the people. Hebrews shows that Christ performs both of these offices better than any other prophet or priest.

A better prophet. God tried to make man understand him. In this attempt he sent his messengers (1:4—2:18). The word "angel" means messenger. But Christ was a better prophet than all these heavenly messengers. God gave the law through Moses (3:3). But Christ was better than the law, as the son is greater than the servant.

A better priest. On the other hand, man tried to reach God. They had their special representatives, called priests, to talk to God for them. The altars were built. The tabernacle was constructed with its outer court, its holy place, its holy of holies, to lead up to God. Of all these priests, Melchisedec, to whom Abraham offered tithes, was greatest. He was a priest-king in his own right, without the need of lineage. Yet Christ was greater than this greatest priest-king.

The priests were sinful; Christ was sinless. The priests offered bloody sacrifices again and again, but Christ offered his own blood, a sufficient sacrifice that needed no repetition. So his was a better sacrifice.

The high priest purified himself by various sacrifices before he entered once a year into the Holy of Holies. Christ needed no such purification, and is at the throne of grace eternally. So the letter shows that with respect to the effort to span the space between sinful man and

the sinless God, Christ is better than the best of which the Old Testament tells. In the first verse of this lesson, Hebrews 8:1, we have the conclusion. We have such a high priest, such a minister, such a true tabernacle, the reality, of which all these others are but the shadow (8:5). If you believe, argues the writer, that the blood of goats and bulls has cleansing power, how much more shall the blood of the sinless Christ cleanse your conscience from dead works to serve the living God!

A Better Covenant

Now, continues the writer, since we have a better high priest who is alive and adequate, we have the chance of a better covenant between God and man (Heb. 8:6-15).

Covenant and testament. This superiority of Christ's covenant consists primarily in the distinction between "covenant" and "testament." A covenant is an agreement between two living persons. A testament is not effective until the testator dies. For example, I may agree to meet you at a certain time and place to transact some business. The supposition, of course, is that we both shall live long enough to keep our agreement. Both of us must be alive to make effective the covenant. But suppose someone should will you a hundred dollars. You would not receive the hundred dollars until that person's death. It takes his death to make effective his testament. He might change his will many times and you might never get the hundred. But the covenant of Christ is a better covenant than all the old testaments, because it is both a testament and a covenant. Christ promises, makes a covenant with us; he promises, makes a testament, and seals it by his death; then he rises from the dead, a living party to a living covenant. "Because I live, ye shall live also." His death makes effective and powerful his will. His life proves his power to make effective his promises.

Making the covenant effective. In the Old Testament certain promises were made to those meeting certain conditions. In many cases the promises were never fulfilled, for the potential recipients of those promises did not meet the conditions. In Hebrews there is emphasized constantly the part that man has in meeting the conditions of the covenant. Are you keeping your part of your covenant with Christ?

Exhortation to Enter into Covenant with Christ

Repeatedly throughout his letter to the Hebrews, the writer pauses in his closely knit reasoning to exhort the readers to take hold of this covenant and to make it their very own, for no

matter how great the covenant is, it will not be effective in us unless we enter into it. This is very clear in all cases of a covenant between two persons, and it should be equally clear in the case of a covenant between a person and God.

It might be well, when reading Hebrews, to underline the exhortations to meet the conditions of the covenant. Here are a few of them: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (2:1). "How shall we escape, if we neglect so great salvation?" (2:3.) "Wherefore . . . consider" (3:1). "Harden not your hearts" (3:8). "Exhort one another" (3:13). "Let us therefore fear, lest . . ." (4:1). "That ye be not slothful" (6:12). The great climactic exhortation is the twelfth chapter: "Wherefore seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us."

Christ Able To Save to the Uttermost

I have just been talking over the phone with a physician of long experience and large practice. He asked me to visit one of his patients. This patient's condition is hopeless. "There is nothing that can be done for him and an operation will only prolong his misery," said the physician.

Jesus is able "to save them to the uttermost that come unto God by him" (7:25). Here then is a different kind of physician. Someday each one of us must put off his body as a garment. The earthly physician will say, "I cannot do anything more!" Christ never says that. He saves to the uttermost. He is the author of eternal salvation.

That is Christ's part. My part is to enter into covenant with him. "Seek me first!" he commands. "All these things shall be added," he promises. That is the condition and that is the result. God's word is sure. If we have not the result, we have not obeyed the condition. Nobody knows whether it pays to be a Christian, until he is a Christian. Everybody who is a Christian knows. The more fully we meet the conditions, the more fully we know. Full knowledge will come when full perfection is reached.

VIEWPOINT OF YOUTH

The Letter to the Hebrews

This week we turn to another book of the New Testament, one of the longer letters. We do not know who wrote it. If he was not a Jew, he had a thorough acquaintance with the Jewish religion and ceremonies and laws.

In the quarterly *Young People's Class*

Baptist Leader

International Sunday School Lessons

the lesson writer says, "The author is writing to Christians who have become faint-hearted and have lost the enthusiasm that they had at first. . . . He seeks to awaken them to their former loyalty, to arouse their original courage and bravery."

Christianity Is Better Than Judaism

The Letter to the Hebrews keeps comparing the Christian religion with the Jewish religion. The more we study this letter the more we appreciate the careful thinking that the writer did on the subject. Step by step he builds up his arguments through comparisons; and at the end of each section he makes this strong point: Christianity is better than Judaism.

Christianity has a better revelation. In the former days God revealed his truth through the words of men, such as prophets and leaders; but now he has spoken to us through Jesus Christ his Son. Because of Jesus we have a far better understanding of God and his will for us than men ever had before he came to earth.

Christianity has a better priest. With all of the glory and the beauty of the Jewish ceremonies, conducted by men specially set apart and trained for the service of God, there still remained imperfections. The priests lived and died, but Jesus, our High Priest, lives forever. Those priests, being men, were human beings, far from perfect; Jesus is the Son of God, and was himself free from sin. We need never hesitate to go to Jesus with our problems, our troubles, and our sins. He understands us and our needs; he will help us in time of need. (Read Heb. 4: 14-16.)

Christianity has a better covenant. In the early days God promised to do certain things for the Israelites; in turn, he expected them to worship him only, to follow his laws. He made agreements with individuals, as with Abraham and Moses, and also with the Jewish people as a nation. He promised to bring them out of slavery in Egypt and give them a land that they could have as their own. But these people kept breaking their agreements; thus they brought upon themselves many troubles and punishments. Under the new covenant God promised to do more for us than he ever did in the past.

(Read Heb. 8: 8-12.) We think of that new covenant as the Christian religion, with Jesus as our Saviour who makes such an agreement with God possible. At the Last Supper Jesus talked about the new covenant.

Christianity has a better sacrifice. Formerly, the Jews had to make sacrifices in order to have their sins forgiven. The law carefully stated what kinds of sacrifices must be brought to

the tabernacle, or the Temple, and given to the priests. But there came a day when God no longer required the killing of animals in order to secure forgiveness of sins. When Jesus offered up his life on the cross, he opened up a way for all people to come to God for salvation from sin without going through the former ceremonies. Now we do not need a tabernacle or a Temple, or altars, priests or sacrifices. You can go directly to God, whoever you are, wherever you may be, confess your sins, ask Jesus to save you and then begin a new life. For these reasons, and many more, the writer to the Hebrews claims that Christianity is far better than Judaism, or any other religion, for that matter.

What Should We Do?

Because we have a better knowledge of God and his will for us, because God is so willing to help us and has given us far greater privileges than those people of former days enjoyed, because Jesus has made possible for every person salvation from his sins, we ought not to ignore all of these privileges and obligations. "Let us draw near with a true heart in fullness of faith" (Heb. 10: 22). "Let us hold fast the confession of our hope that it waver not" (Heb. 10: 23). Let us be thoughtful of one another; let us encourage people to do good deeds, to use Christian love, to work together to do God's will.

In chapter 11 we see the examples of many noble people who lived in the olden days in faith. They did nobly, the writer says; but we should do far better. Be patient. Accept the discipline that God puts upon us to make us better characters. "Follow after peace with all men." Be hospitable to strangers, remember those who are being persecuted for the cause of Christ. "Be ye free from the love of money." Do not be turned aside from the truth. "Obey them that have the rule over you." Pray for your fellow Christians.

Many other duties and obligations are suggested, and a careful study of chapters 11 to 13 would yield much valuable teaching material. Try to get all pupils to read those three chapters if they read nothing more. May this study reveal to all some new gems of Christian truth, something to live by each day.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Foundation of Faith.

PRELUDE. "The Spacious Firmament on High."

INVOCATION. We enter into thy presence with joyful expectation, O Lord.

Grant unto us the good desires of our hearts. Amen.

CHORAL CALL TO WORSHIP.

"When morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised.
Alike at work and prayer
To Jesus I repair;
May Jesus Christ be praised."

OPENING SENTENCE. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

—1 PETER 3: 15

HYMN. "How Firm a Foundation."

PRAYERS. (To be assigned in advance; the following to serve as suggestions.)

1. *For knowledge of God.* O Father, we confess that we cannot have a confident faith in thee unless thou dost manifest thyself unto us. Speak to us, we pray, through thy word, through thy world, through the yearning of our hearts after thee. Amen.

2. *For knowledge of Christ as Saviour.* O Lord, we would grow up into the full understanding of Jesus as Master of our lives and destinies. Help us to interpret his earthly ministry by its eternal significance. Amen.

3. *For appreciation of the Bible.* O God, in whom we trust, give us to know the unsearchable riches that we have in the written Word. May we ponder over its deep things until we have a sure hold on saving faith. Amen.

SOLO OR CHORUS. "The Lord Is My Light," Allitson.

SCRIPTURE. 1 Peter 3: 8-15.

HYMN. "Father, I Stretch My Hands to Thee."

THE THEME ILLUSTRATED.

A church organization asked for bids on a new structure to house a mission work. When the figures were received the trustees were astounded to find that more than half of the estimated cost was allotted to the foundation work. They had not supposed that some excavating, a few loads of stone, and a bit of cement would amount to so much. But the builders were right; the foundation is the most important part of a building, and therefore, the most costly part.

One cannot begin too soon to lay a foundation of faith. If it is to be secure, it may prove costly. It must be tested over a long period of time. But when this is done, the life is secure.

HYMN. "I Know Whom I Have Believed."

CLOSING WORD. "Strive earnestly to present yourself unto God, tested and proved worthy by trial, a workman unashamed, ever cutting a straight path for the message of truth."

—2 TIMOTHY 2: 15 (Montgomery)

BENEDICTION. (Choral.)

John Urges Christian Love

The Epistles of John

1 John 3: 13-18; 4: 7-21

3: 13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

4: 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

KEY VERSE: *Let us not love in word, neither in tongue; but in deed and in truth.*—1 John 3: 18

TO BE READ EACH DAY

Aug. 25. M. Twofold Fellowship. 1 John 1: 1-4

Aug. 26. T. Conditioned Fellowship. 1 John 1: 5-10

Aug. 27. W. Abiding in the Light. 1 John 2: 7-11

Aug. 28. T. Loving in Deed. 1 John 3: 17-24

Aug. 29. F. Knowing God. 1 John 4: 7-14

Aug. 30. S. The Test of Our Love. 1 John 5: 1-4

Aug. 31. S. We Know. 1 John 5: 18-21

SCRIPTURE SAYS—

By W. W. Adams

We have now come to another of the general epistles. First John not only has no mention of specific readers; it gives no information regarding any phase of its origin. There is no formal introduction. No hint as to date, place of writing, or author. The writer calls his readers "little children," "brethren" (2: 1, 12, 18; 3: 13), but any fatherly apostle could have done that.

In 2 and 3 John, the writer calls himself "the elder," and the recipients of those letters "the elect lady and her children," and "Gaius the beloved." Tradition has it that John the Apostle spent the last several years of his life and ministry at Ephesus, and that he is the author of these three epistles. This tradition has been much debated, but never completely overthrown. Nor has any substitute explanation of the origin of these epistles gained general acceptance among students of the New Testament.

It is agreed that all three epistles are by the same writer. The language, ideas, and style almost compel this conclusion. Moreover, these epistles are so

akin to the Fourth Gospel as to be tied up with that book as to authorship.

It is further agreed that 1 John was written to meet the crisis created by Gnosticism. The Gospel of John was written to prove that Jesus is the divine Son of God, that believers may find life in him (John 20: 31). 1 John was written to prove that the divine Son of God was also human, so that believers may be assured that in him they do have life (1 John 5: 13). This met the claims of the Gnostics. The Docetic Gnostics denied the real humanity of Jesus; they claimed that he only *seemed* to have a human body. To these John replied that Jesus' body was real—that his blood was real. The Cerinthian Gnostics acknowledged the real humanity of Christ, but separated the human Jesus from the divine Messiah. They claimed that the divine Messiah (Christ) descended upon the human Jesus at his baptism, and left him at his death, when he cried, "Why hast thou forsaken me?" John replied by showing that Jesus was identical with the Christ.

I have proved on many occasions that the majority of church members do not carry with them a single idea taught in 1 John. Those who do know something

of the book, including ministers, almost invariably mention "love." But a little discussion reveals that this word "love" rarely arouses in us the vital, dynamic challenge to live that the writer had in mind. Love so easily can become a weak, sentimental emotion! John's message of love is stirring, revolutionary. But we have to be awake to get his message.

I. Love and Life (3: 13-15)

How do I know that I have been born again? That I have passed (migrated, transferred) out of death into life and now live fully? Put that question to any group, get the answers in writing, and then compare those answers with John's message!

On the negative side, do not be amazed "if the world hate you." Do not take being hated by worldly people as proof that you have not been born again. The godless hated, even killed, Jesus; and he warned his disciples to expect similar treatment (John 15: 18; 17: 14). Worldly people hate only those who do not conform to their way of living, who oppose their wicked ways.

On the positive side, we know that we have life because "we love the brethren."

Our assurance of life does not rest on the attitude of the world toward us—in either love or hate. If the world hates us, we may be reasonably sure that our life is in God. But that is not enough. The sure test is our attitude toward others—love for others.

Does this sound strange? I thought I could know that I had passed out of death into life because I have repented of my sins, believed in Jesus, confessed him, been baptized, become a church member. Let these things take their proper places as taught in the Scriptures. Also let John's message here have its proper place. According to this passage, my love for the brethren is my assurance of divine life.

The plain fact is that a person who does not love his brother "abides in death." Then do I hate anyone—an actual or a potential brother in Christ? Let me not dodge this question. It is a searching question in these days when war and hate are increasingly given religious sanction. If I hate, I abide in death, all my Christian professionalism to the contrary.

In God's sight, hating a brother is murder. "And ye know that no murderer hath eternal life abiding in him." Do we really know that?

II. Love in Action (3: 16-18)

We all said a moment ago that we love the brethren. It is so easy to make that claim, to satisfy our consciences with a platitudinous, professional assertion of love for people. But do we love them? Let this passage answer.

How do we know that God is love, and that he loves us? Because he says so? Indeed, no. We know it because we have seen God in action. His action shows that his very nature is love, and that he loves us.

God laid down his life for us. He not only did more than claim to love us; he acted in the interest of our good. He did so by giving his all for us. In this fact, the fact of God's self-giving, we perceive God's love. The proof was not in words, but in acts.

So it is with us and the people around us. We claim to be God's children and to love people. Then the spirit of God must possess us. People will never recognize us as such, until and unless we relate ourselves to others as God has done to us. "We ought (owe it, are obligated) to lay down our lives for the brethren."

Now, many of us would be quick to perform some heroic, spectacular feat for a brother. There is something alluring, romantic, in being a martyr to a cause or for a brother. But wait! How about the little routine duties of each day? My brother has need of something to care for his physical, temporal

life. I have some of "the life of the world," material goods that men's bodies need. Do I love this needy brother? Suppose I say, as is customary, "I love you. I will be praying for you; God bless you." What is that worth? (Read James 2: 14 ff.) If I express my love in pious phrases, and yet shut up my compassion from my brother's need by refusing to share my goods with him, the solemn question challenges me: "Does the love of God dwell in me?" The answer is—the love of God does not dwell in me.

Is there spiritual dynamic in us sufficient to enable us to respond to John's urgent appeal: "Let us not love in word, neither in tongue; but in deed and in truth"? In truth—by having our actions square with our profession. Obedience to this one brief passage in a short time would revolutionize the life and testimony of any church.

III. Love and Knowledge (4: 7-11)

How do I know that I know God? What assurance do I have that I know God? To answer this question, one must remember that love is in the very nature of God. God is love, and love has God as its source—"love is of God." How then do I know that I am God's child, "born of God"? The answer is simple. "Every one that loveth is born of God, and knoweth God." That is, everyone that really loves, acts love, not merely professes love. On the contrary, "he that loveth not knoweth not God." Since God is love, the person who does not love with a love akin to God's love, is not God's child and does not know him. Therefore, "let us love one another."

Again, God is the supreme illustration of this principle. God is known to be God by his manifestation of his very nature, love, in what he does. We know that God knows and loves us by what he has done for us. His love toward us expressed, revealed, declared itself in his sending "his only begotten Son into the world, that we might live through him." The presence of the Son among us and of life in us is proof that God knows and loves us. Since God is love, and love is of (from) God, love never originates with us. Love is not known in our love for God, but in the fact that "he loved us, and sent his Son to be the propitiation for our sins." He met our deepest need; we therefore know that he knows and loves us.

The lesson is plain. We know that we are born of God, are his children, and know him in truth, when his nature becomes our nature; and when divine love moves us to relate ourselves to others' needs as God has done toward our needs. When we give of ourselves, of our all, to whatever extent is needed, in meeting the needs of others, then we

may know that we know God. "If God so loved us, we ought also to love one another."

IV. Love and Fellowship (4: 12-16)

One of John's purposes was to bring his readers into the divine fellowship of believers (1: 3). Now, fellowship is sharing, having in common, living together in idea and in effort, being essentially united. What unites me with God and with God's people? What proof do I have that such union exists?

I cannot see God: "No man hath seen God at any time." Then how do I know where God is and when he and I dwell together? "If we love one another, God dwelleth in us, and his love is perfected in us." We cannot see God in us; nor is it a matter of feeling. It comes to this simple test—do we love one another? When love, as described in this epistle, is ours, then God dwells in us, and his love has come to its maturity in us.

God is love. He has sent the Son to save us. We have come to know and believe God's love for us. We have been sufficiently persuaded of his love to confess Jesus to be God's Son, sent to be our Saviour, and to lead us to dwell in love, by loving him and all people. Since "he that dwells in love dwells in God, and God in him," we therefore know that we have fellowship with God.

V. Love and Fear (4: 17-18)

In actual goodness and merit, we can never bridge the difference between ourselves and God. All of us face inevitable judgment. How can we face God boldly and without fear? Only by bringing the love of God in us to perfection. Let us love God and other people, so that "as he is, so are we in this world." God's essential nature, self-giving love, then becomes our very life. Thus we shall have boldness in the day of judgment. "There is no fear in love; but perfect love casteth out fear: because fear hath torment." Are we afraid? If so, then we have proof that our love has not matured—"is not made perfect."

VI. Love's Motivation (4: 19-21)

What moves us to love God? The motivation is not of ourselves. It is of God: "we love him, because he first loved us."

How do I know I love God? Does my profession of love to God make it so? Again, I can test the reality of my love to God by looking at my relation to my brother. Do I hate my brother? If so, this fact gives the lie to my claim of love to God. If I do not love my brother who is plainly visible, I can be assured that I do not love the invisible God.

Nor is this a matter to be decided by my likes or dislikes. I am not at liberty to decide whether I shall love God and people, or God only. We are placed under divine orders to the effect that love to God demands love for one's brother. I cannot love God apart from loving my brother (cf. Lev. 19:18; Matt. 5:43 f; John 13:33 f; 1 John 3:11).

John urges Christian love. Shall we practice it?

LESSON APPLIED

By Howard K. Williams

Purpose. Love is the most important thing in life and the thing of which we have the least. We should strive in this lesson to make clear what love is and how to have it.

Preparation. There is no doubt in my mind that John, the beloved disciple, wrote the Fourth Gospel and also the three letters that bear his name. Learn what you can concerning the life of John following Jesus' resurrection. Read all of these letters. Underline each occurrence of the word "love." Then note how large a place in these letters is given to love. Look up definitions and illustrations of love.

What Love Is

You cannot define love any more than you can define a sunset, a flower, or a color. If you were trying to tell a person blind from birth what a sunset looks like, what would you say? How would you describe a pansy? Or even a blade of grass? Love is like that.

To love God is to make him supreme in our affections, in our actions, in our thinking. To love our fellows is to count them more important than ourselves. As sin is essentially egotism and selfishness, love is essentially altruism and unselfishness.

The best description of love is to be found in 1 Corinthians, chapter 13. Read this chapter and see the qualities which belong to love. To love God is to put God first. To love man is to put him before one's self, not for his own sake but for God's sake. Coleridge said, "Love is a desire of the whole being to be united to some thing or some being, felt necessary for its completeness."

Love and Hate

Preston said, "Love and hatred are the great Lords and Masters that divide the rest of the affections between them." If love is altruistic, hatred is selfish, and it arises most often in jealousies or fancied wrongs. John puts the two words in contrast. He argues that we should love one another. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him?"

Because his own works were evil, and his brother's righteous" (1 John 3:12). Do not be surprised if the world hates you, for as Cain hated Abel because Abel was good, so the world hates all who are trying to be good. The main thing is that we continue to love no matter how much we may be hated. Some of you who read this have had this experience. You have succeeded in doing some good work in your church. Immediately some jealous person criticized you, ignored you, or snubbed you. Don't allow yourself to be stopped by hurt feelings.

What Love Does to Us

We have heard all sorts of things said about life; for example, that "life begins at forty." John says life begins with loving. We know we are alive when we love. Hatred is death and all its roads lead to death. All the roads of love lead to life.

A man said to his pastor, "I am tired of life and I am losing all my faith in God." "Would you like to regain these?" asked the pastor. "Certainly, but I doubt that I can," the man replied. "Then," said the pastor, "leave your office early today; buy some flowers and some food and take them to this address. Don't send them. Take them." The next morning the pastor's phone rang, and the man said, "Yesterday, as I sat in that room and brought cheer and help, I had my first real taste of heaven. I felt that I had begun to live." This is life, not to have what we want, but to be something to somebody and to God.

What Love Makes Us Do

Since love gives us zest for life, it makes us restless to give or to achieve something. "God so loved the world that he gave." Of course he did. Since he loved, he could not help giving. Paul found it so. "The love of Christ constraineth us," he said. Since he loved God and Christ and mankind, he could not sit still and do nothing. He had to be on the go. If you love Christ and people, you cannot sit idly in your comfortable home while the world goes to destruction. "We ought to lay down our lives for the brethren" (1 John 3:16). If we see another in need, we cannot shut up our compassion from him and still say we love (1 John 3:17). What does your love compel you to do?

The Source of Love

"God is love." "Love is of God." "We love him, because he first loved us." Unfortunately a pronoun has been interpolated in the King James version which is not in the best manuscripts. We read, "We love *him*, because he first loved us." What John means is that we love (*i.e.*, are capable of love) because

he first loved. He is the pure source of love. As the stream becomes contaminated when it travels through villages and cities on its way to the sea, so his love in us has become contaminated in the process of our living; but high up is its source in God's love. It is for us to love as he loves.

The Fellowship of Love

No more beautiful sentiment has ever been expressed, no more glorious expectation, than the fellowship of love in Christ as expressed in these verses. "Behold!" "Contemplate!" "Ponder . . . what manner of love the Father hath bestowed upon us."

Then, having noted the character of this love, note next the gift of it—"that we should be called the children of God." We belong to the family of God. He has taken us into his household. He has given us the key to his home! "My Father is rich in houses and lands." The God of all these wonderful things, the sea, the sky, the stars, the sun, the flowers, the mountains, is my Father. I am at home when with him.

This fellowship of love casts out all fear (1 John 4:18). Love trusts him absolutely. It makes the lover of God unafraid in any circumstance. Such love pushes all fear out of life.

Such fellowship has priceless expectation. "It doth not yet appear what we shall be: but we know . . ." (1 John 3:2). The flight of imagination cannot go high enough even to dream of what awaits the lover of God.

The fellowship of love includes the love of men (1 John 4:21). We are all included, hence to belong in the family of God we must love as he loved. Do you really love your fellow-men?

Will Love Work in a World of Hate?

What do you think? Has Jesus accomplished more than Herod? Here were two persons living contemporaneously, one guided and controlled by love and good will, the other by hatred and selfishness. These two spent their lives among the same people. Which one has accomplished most?

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Writer of the Epistle of John

Although no name is attached to this First Epistle of John, its thoughts are so like the thoughts in the Gospel of John that it has been ascribed to the beloved disciple. To freshen the memories of the class take a few minutes to acquaint them with this disciple. Use the following references to bring out a clear picture of John. Ask several

International Sunday School Lessons

members of the class to read them and then discuss what characteristic is present.

Matthew 4: 21-22; 17: 1-8; 20: 20-22; 26: 36-40; Mark 10: 35-45; 13: 3-4; Luke 9: 49-50; 22: 8; John 13: 21-26; 18: 15-16; Acts 3: 1-11; 4: 13-20; 8: 14-15; Revelation 9: 1; 21: 2 (the last two show John's ability to express himself beautifully).

After these characterizations are presented, add what tradition says about John. When he was quite old his followers pleaded with him to preach to them once more. With their help John was brought to the pulpit. Feeble with age, his small strength allowed him only to raise his hands in blessing and say "Little children, love one another." This was always the burden of his message—in the prime of his manhood and in the physical weakness of age.

Edwin Guthrie Brown has written a poem about John which begins, "John of Patmos, ere he died," and continues to tell how on his death bed, asked by his followers to give them deepest wisdom's highest law, John three times answered their thrice repeated question with the same words, "Love each other."

Others, Too, Urge Christian Love

Along with John's words urging us to love, we shall do well to bring together similar words from other great teachers. The Gospels are full of Jesus' statements about the need of love. For only two of these see John 15: 13; Matthew 5: 43-44.

Paul's famous utterances on the subject of love appear in 1 Corinthians, chapter 13; 1 Thessalonians 4: 9.

Kagawa, from Japan, has written a book, *Love, the Law of Life*. Against the famine of love in the world he cries out, "Everywhere this dreadful drought of love. How it saddens my soul. The loveless land is more dreary than Sahara and more terrible than Gobi."

Love as John Meant It

A class of young people may need to receive a broader definition of "love" than they have known before. They will need to be reminded that romantic love is but a narrow portion of the whole great meaning of the word.

John uses "love" as Jesus used it—for a deep, abiding, unselfish interest and sympathy and affection for all members of the human race, manifested through kind and humble deeds of service.

The Test of a Christian

Along with today's lesson text we should also read the master text on love, as given by Jesus himself in John 13: 34-35. We should never tire in bringing this to our class. Notice the simplicity of this straightforward statement of a

single, unconditioned truth. "By this shall all men know that ye are my disciples, if ye have love one to another!" Eighteen words and only two of them words of more than one syllable. Simple enough for even a child to understand. Profound enough for the oldest adult never to feel that he has fulfilled its challenge to the utmost. This statement must have made a deep impression on John. How deep an impression has it made on your class?

Strengthening One's Love

None of us starts out on a Christian life with a full measure of perfect love. That is why all our lives we must strive toward it. It is both our responsibility and our privilege. We were formed by God to be loving creatures, but we cannot achieve this merely by sitting back and hoping that love will flow through and out of us. Love is a developing thing that passes from one person to another and back again, then out again over a widening circle. Each time it takes in more and more; it circles wider and wider. But all the time it requires the assistance of people to make it grow and to keep it fresh.

For Discussion

1. Compare 1 John 3: 18 with James 1: 22.
2. Is it possible for a Christian to love everybody?
3. How can this class prove through the coming week that its members are Christians?
4. Prove or disprove the truth of the following statements by illustrations from personal experience and current events:
 - a) Hatred begets hatred.
 - b) Vengeance begets vengeance.
 - c) Love begets love.
5. Make a list of objectionable traits present in certain unlovely people. Mention no names but analyze reasons for difficulty. Consider ways and means of overcoming these difficulties.
6. Dwight L. Moody once said, "God's work cannot be done without love." Discuss this. List activities that rightfully could come under the heading, "God's Work." Check their success or failure against the measure of love put into them, against the absence of love used in performing them.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Expression of Faith.

PRELUDE. "A Love Dream," Liszt.

INVOCATION. May thy courts be holy to us as we come before thee, O Lord,

and do thou look upon us with divine love. Amen.

RESPONSIVE CALL TO WORSHIP.

Praise ye the Lord.

The Lord looseth the prisoners: the Lord openeth the eyes of the blind:

The Lord raiseth them that are bowed down: the Lord loveth the righteous:

The Lord preserveth the strangers;

The Lord shall reign forever, even thy God, O Zion, unto all generations.

Praise ye the Lord.

—FROM PSALM 146

HYMN. "God Is Love, His Mercy Brightens."

MUSICAL READING. (After the singing of the hymn, the pianist may play softly, "Love Divine, All Love Excelling," while someone, appointed beforehand, reads:

"Love divine, all love excelling,

Joy of heaven, to earth come down;

Fix in us thy humble dwelling;

All thy faithful mercies crown.

Jesus, thou art all compassion,

Pure, unbounded love thou art;

Visit us with thy salvation,

Enter every trembling heart.

"Come, Almighty to deliver,

Let us all thy life receive;

Suddenly return, and never,

Nevermore thy temples leave.

Thee we would be always blessing;

Serve thee as thy hosts above;

Pray, and praise thee without ceasing;

Glory in thy perfect love."

—CHARLES WESLEY

PRAYER. We thank thee, Father, for the word, "God is love," and yet we are troubled by the commandment that we are to be like thee, and that we are to love our fellow-men as thou hast first loved us. We are troubled, for we know how imperfectly our love has been shown toward others, and we are painfully aware of hates and prejudices abroad among many who are called Christians. Do thou give us such a vision of thy love in this hour that we may go out in its warmth and regard our brothers in true compassion. Amen.

HYMN. (To be sung prayerfully, with heads bowed.) "I Would Be Like Jesus."

UNISON READING. 1 Corinthians, chapter 13 (R.V.).

MEDITATION ON THE THEME.

Faith and love should always be linked together. It is faith, indeed, that accomplishes our salvation through Christ, and it is faith that produces the fruits of the spirit; but love impels faith.

HYMN. "Faith Is the Victory."

BENEDICTION. (In unison.)

"Honor all men. Love the brotherhood. Fear God . . ." (1 Pet. 2: 17.)

The Book Browser

This month he divides his attention between books of worship, biography, travel, and democracy

YOUR FRIEND, the Book Browser, despite his good intentions and earnest efforts, sometimes gets behind in his reading. That was the case during the past few months, when books were accumulating faster than he had time and space in which to review them. Several excellent books which came to hand some time ago are only now receiving attention.

■ The growing interest in worship in all of its phases has called forth a multitude of books designed to give encouragement and guidance to public and private devotions. Though all of these books have a commendable aim, they are of unequal merit. Dr. George Stewart's "Book of Prayers," appropriately entitled *A Face to the Sky*¹ is distinguished both for its Christian sincerity and for its literary excellence.

Since it might seem irreverent to analyze prayers which are so truly the expression of a devout spirit, suffice it to say that these prayers are modern in the sense that they take account of man's present-day needs. Though they avoid the wordiness and the outmoded figures of speech which characterize some of the classical models of prayer, they are dignified and beautiful. Such prayers cannot fail to stimulate the reader's private praying, and ministers and other leaders will be glad to make use of them in the worship services which they conduct.

■ Also indicative of the interest in worship and well designed to give that interest fruitful direction is *The Altar Hour*,² edited by Philip Henry Lotz. This book contains fifty-two worship services and interpretative meditations. These have been prepared by eight different writers, all of them widely known: Harold A. Pflug, Abbott Book, Frank G. Lankard, Miss Helen E. Swisher, David H. Jones, Grace M. Chapin, Earl Marlatt, and Dr. Lotz himself.

This volume of worship services has four parts of thirteen services each. They are built around noteworthy themes: in Part 1, The Life of Jesus in Pictures; in Part 2, The Teaching of Jesus in Scripture; in Part 3, The Message of the Kingdom in Hymns; and in Part 4, The Challenge to the Church in Literature. The pictures chosen for interpretation in Part 1 are shown in full-page illustrations. These pictures, for

the most part, will be unfamiliar to the average reader, and for that reason will prove all the more interesting. Each conveys an important religious message. It is worthy of note that these pictures may be purchased from the publisher either in film strip or as glass slides, thus making them immediately available for projection.

■ Another book which worship leaders will find stimulating reading and also useful in furnishing excellent biographical material for incorporation in the services they plan is *Founders of Christian Movements*,³ Volume III in the Creative Personalities Series.

There is today a new appreciation of the value of biography in teaching Christian living, and we cannot have too many books of this character. Here are brief sketches of William Booth, Martin Luther, Nicolaus von Zinzendorf, Francis of Assisi, John Calvin, St. Benedict, Alexander Campbell, William Channing, Ignatius Loyola, John Wesley, Robert Raikes, St. Paul, Walter Rauschenbush, Horace Bushnell, and George Fox. That these men have profoundly influenced the religious thinking and living of past and present generations is immediately evident. The estimates of their lives and contributions have been furnished by a distinguished list of Christian educators: A. J. W. Myers, Frank Glenn Lankard, G. Walter Fiske, Georgia Harkness, Lois R. Robinson, W. D. Schermerhorn, Henry H. Meyer, Lowell

B. Hazzard, James V. Thompson, Eva Jean Wrather, Laura H. Wild, Thomas R. Kelly, John W. Prince.

■ *The Bridge of Caravans*,⁴ by Frances Jenkins Olcott, is a travel book which furnishes entertaining reading at the same time that it gives important information. The author is an indefatigable traveler who has been remarkably successful in finding her way into seldom visited parts of the world.

In this, her most recent volume, she tells how, in various stages, she journeyed the entire distance from the Cilician Gates in Turkey, Asia Minor, along the Levantine coast, to ancient Gaza, near the borders of Egypt. This route, often called "the bridge" connecting Europe with Asia and Africa, is rich with historic and biblical associations. Tarsus, the birthplace of the apostle Paul, is but a few miles from the Cilician Gates, now a strongly fortified mountain pass of great military importance. Through this narrow gorge have passed innumerable caravans and the armies of ancient conquerors.

Miss Olcott writes well. She has included in her narrative much informal material which helps the reader to feel that he is making the journey also. Her photographs are excellent and constitute a valuable addition to the book. Now that Syria has become the scene of important military operations, this account of these lands and their peoples has special timeliness.

■ *Christian Roots of Democracy in America*,⁵ by Arthur E. Holt, is one of the current mission study-books—one which every Christian, and, indeed, every citizen, will do well to read. Dr. Holt discusses our democratic institutions in the light of the teachings of the Old and the New Testaments. Says he: "The high cost of a democratic society can only be met by a generation of people stirred by the great truths of Christianity, who seek a social order in which its spirit has free expression."

Dr. Holt is an eminent professor of social ethics. He writes with the authority of thorough knowledge. He does not hesitate to point out the places at which our democracy has failed. "A Christian who seeks to keep alive the doctrine of brotherhood," he declares, "cannot be happy over a democracy which acquiesces in as much inequality as does our Western democracy." His words challenge us; at the same time, they impart to us a new confidence in the future of democracy. This book should be read thoughtfully. It may provoke discussion. The Browser hopes that it will lead to resolute action.

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

¹ *A Face to the Sky*. A Book of Prayers. By George Stewart. Association Press, 1940. 96 pages. Price, \$1.00.

² *The Altar Hour*. Fifty-two Worship Services and Interpretative Meditations. Edited by Philip Henry Lotz. The Bethany Press, 1941. 287 pages. Price, \$2.00.

³ *Founders of Christian Movements*. Volume III in the Creative Personalities Series. Edited by Philip Henry Lotz. Association Press, 1941. 160 pages. Price, \$1.25.

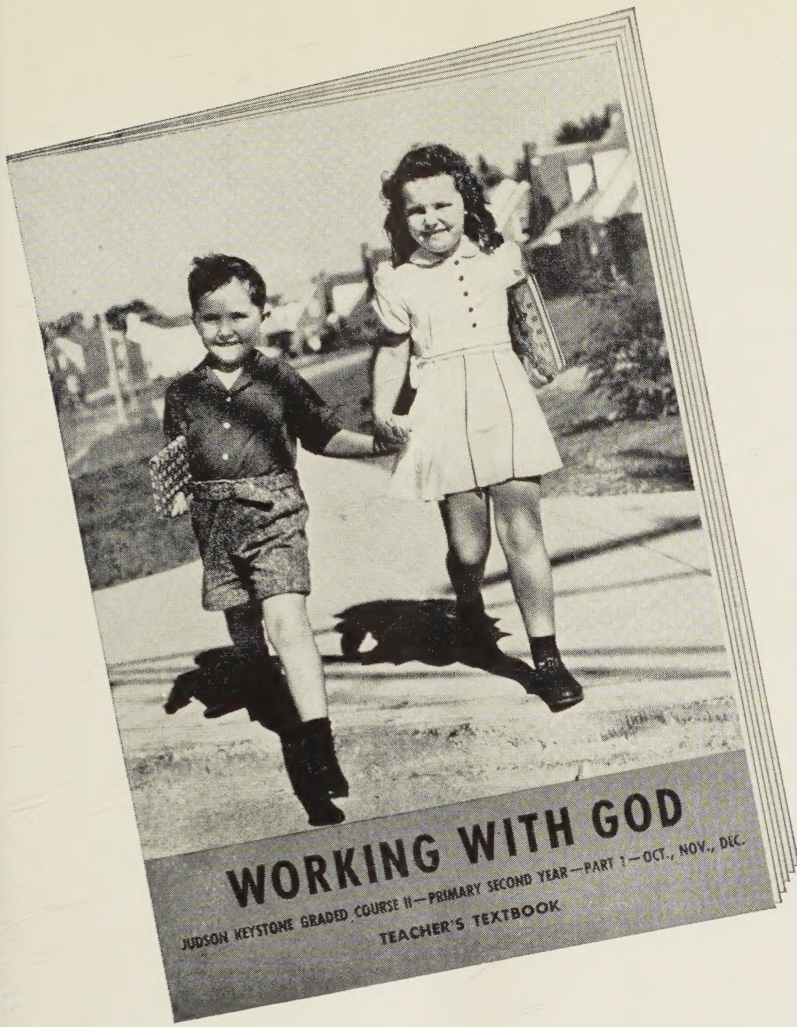
⁴ *The Bridge of Caravans*. By Frances Jenkins Olcott. W. A. Wilde Company, 1940. 176 pages. Eighteen illustrations. Price, \$2.00.

⁵ *Christian Roots of Democracy in America*. By Arthur E. Holt. Friendship Press, 1941. 187 pages. Price: cloth, \$1.00; paper, 60 cents.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

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